

THE
NEW HELP
TO
DISCOURSE:

OR,
Wit, Mirth, and Jollity intermixt
with more serious Matters.

Consisting of pleasant Astrological,
Astronomical, Philosophical, Gramatical, Phy-
sical, Chyrurgical, Historical, Moral, and
Poetical Questions and Answers.

AS ALSO

Histories, Poems, Songs, Epitaphs, Epi-
grams, Anagrams, Acrosticks, Riddles, Jests,
Poësies, Compliments, &c. With several
other Varieties intermixt.

Together with

The Countrey-Man's Guide;

CONTAINING

Directions for the true knowledge of several
Matters concerning *Astronomy* and *Husbandry*,
in a more plain and easie Method
than any yet extant.

By W. W. Gent.

The Second Edition.

*That Author best of all doth write,
Who mixeth Profit with Delight.*

London, Printed by T. F. and sold by the Book-
sellers of London and Westminster. 1672.



Licensed,

Roger L'estrange.





TO THE READER.

Courteous Reader,

THOU hast here an Abstract, or Collection of several *Histories, Poems, Epigrams*, and other choice *Pieces* which formerly have been published by several Authors, both antient and modern; to which are added divers new *Pieces* of several subjects, which I have digested Dialogue-wise, as being the most easiest to the meanest capacity, and also by the often breakings, giving fresh matter for variety of discourse, which to an ingenious fancy cannot but be welcome; here being the pith and marrow of many Voluminous Authors of that bulk and bigness, that many people have not time to read them, more have not money to buy them, and therefore by that means, seeing the tediousness and chargeableness of attaining to knowledge, break off their Journey at the beginning of their

A. 2 Race,

To the Reader.

Race, and despairing of attaining to the end, begin not to run at all; by which means when at any time, (as few so low but sometimes do) they come into company of knowing persons, they are feign to sit like dumb Images or Statues, for fear by speaking they bewray their ignorance; whereby they declare that they have no more knowledge than just what Nature infus'd into them without any Help or Additions of Art, to make them the more compleat.

To help then those who are desirous to learn and improve their knowledge, I have taken the pain with the Bee to extract Honey out of the flowery Writings of several Authors, taking onely that which was most conducive to my purpose, and which I imagined might draw the Reader on with delight to his own profit; The great benefit of these Miscellanous writings, shall not need to insist on, for who

will

To the Reader.

will cry out the Sun shines; It is so obvious to every intelligible person, that as one writes :

*Mixt Writings are like to a Curious Feast
Of several Dishes, for to please each Guest :
One he likes this, and another that will eat,
Some are for Kick-shaws, some for solid meat
Few Guests to a well furnisht Table come,
But if one displease, he liketh some ;
So where a book doth treat of several matters
There are few Readers, but will drink some
waters.*

*One he best likes strong meat of History,
Another liketh Kick-shaws, Drollery.
This fits ones throat, another that mans pallet
Like different Hearbs compounded in one
Sallet.*

Wouldst thou desire Precepts of
Morality, or Vertue, here mayest
thou finde them; or does thy fancy
pend to know some of the hidden
works of Nature in Plants or Ani-
mals, here mayest thou read them;
hast thou a desire to hear of strange
Wonders, Domestick or Foreign,
here is thy choice of either; Is thy
fancy delighted with Poems, Songs,
Epitaphs, or Riddles, here is choice

To the Reader.

to fit thee ; or wouldest thou learn
to break a Jest in company, thou
hast choice of divers ; wouldest thou
please thy Lady with a neat Poem
in a Ring, here thou mayest be fur-
nished with variety ; or desirest thou
to make an Acrostick or Anagram
on her name, thou hast examples to
do it by. If thou art melancholly
here are rare fancies to make thee
merry ; so that with what disease so-
ever thou art troubled with, here is
a Medicine for thy Malady.

*No Mountebank that thou on stage canst find
Can heal the body, as these will the minde.*

To these I have added *A short Guide*
to Countrey men, directing them to
the knowledge of several matters
concerning *Astronomy* and *Husbandry*,
in a more plain and easie Meth-
od than was heretofore published
so that in brief I may say few Vol-
umes of this bigness is fraught
with such variety of matter ; it be-
ing like a Ship that having been
several Countreys, comes home
richly

To the Reader.

richly laden with several sorts of
Wares ; some Gold, Pearl, and pre-
cious Stones, Linnen Cloth, Fruit or
Sugar, with Feathers & other ligh-
ter ware : So here in this Book thou
wilt find some grave Philosophical
Questions and Answers, as rich in
worth as Gold, Silver, or Pearls ;
others Historical or Geographical,
comparable to Linnen Cloth, Fruit,
or Sugar ; and some like Feathers,
more for pleasure than profit, such
are merry Tales, Fancies, Fantast-
icks, &c. so that thou canst not read
long of one subject, but thou pre-
sently steppest into another ; this
recreating the minde with variety
of fancies, as a Meadow doth the
eye in the Month of *May*, when it is
adorned with the riches of *Flora's*
Tapestry ; for there is nothing plea-
seth us so much as change ; were we
tyed onely to eat Partridge, we
should soon loath it, as the *Israelites*
did their Quails in the wilderness,
I have read of a man that was four-
score

To the Reader.

score years of age, who had never been out of the wals of *Rome*, which the Emperor hearing of, commanded upon pain of death that he should confine himself there all his lifetime; but presently after this charge he had such a desire to see the changes of the Countrey, that notwithstanding the Emperors Commandment, he ventured to go forth, and for his disobedience suffer'd death.

This shews us all to be the children of *Eve*, we long for the forbidden fruit; but here is less danger, in thy change of reading thou mayest satiate thy self, and not fear surfeiting: It was the speech of *Musaeus* That the reward of Vertue is perpetuall drunkenness; but he meant the inebriating of the minde, and not of the body. Now as speech differences men from beasts, so discourse distinguishes one man from another: he who is endued with an excellency therein, it is like the Harmony of *Orpheus* Harp, makes stony blockish people

To the Reader.

people attentive to the harmony of
his words, who receive his speeches
as Oracles, having their ears hang-
ing at his lips. That excellent Scho-
lar Sir Philip Sidney in his *Defence of*
Poesie, telleth us a story, how that
the people of *Rome* mutined against
the Governors, and would not be
appeased, because they only sat and
administred the Laws upon them,
lived idly, as they thought, whereas
the common people bore all the
burden, the others living upon the
sweat of their labors. To appease
this uproar, one of their Orators
stept up, and told them a story, how
that the members of the Body on a
time made a general insurrection a-
gainst the Belly, for that the hand
work'd, the eye guided, the feet
walkt, and the tongue directed, and
did all to get maintenance, which the
Belly devoured, and therefore they
agreed to let so unprofitable a
member starve; but in punishing
that, they punished themselves, for
want

To the Reader.

want of food, the hands grew feeble, the eyes could see but small comfort, the feet were at a loss, and the tongue had onely so much motion left as to declare their sorrow for this so wrought upon the people that they presently returned to their former obedience, such power hath a well apply'd discourse above the force of Arms or Ammunition.

To draw towards a conclusion some Books of this Nature have been published before, of which may be said that there are many things in them superfluous and barren; Some Gold mixed with a great deal of Dross, a little good Corn but much Darnel; so that may be said of them as Dr. Heywood in his *Microcosme*, saith of *Stow's* *Hollinsheads* Chronicle, they are of commixture & unworthy relations: such an itching desire have some to be known in the world, though they get onely that appellation

To the Reader.

ation thereby to be *Fools in Print*,
or my own part my ambition here
was onely to add something that
was new, and to reform and ad-
vance what had been done by o-
thers. What my endeavors have
been herein, you will finde in the
perusal thereof. All that I shall de-
fire of thee (gentle Reader) is to
read seriously, judge candidly, and
censure rightly, and I make no
doubt but when thou hast done,
thou wilt thankfully accept of
what is here writ, and remain a
friend to

W. W.

In Laudem Authoris.

T*Hus to the vulgar thou dost plainly show
The ready way to Knowledge how to go;
Thou putst words in their mouths, and by di-
rections,
Dost teach them how to answer all Objections.
History, Geography, and Poetry,
Epigrams, Epitaphs, and Policy;
Songs, Riddles, Jests, and Poesies beivixt,
Acrosticks, Anagrams, so intermixt
With several Fancies which do come behinde,
That will please all but those whose judgment's
blind.*

Te

To the Reader.

Yet look not but some will their tongues advance
Against thee; Arts great foe is Ignorance:
And none more ready will be fault to finde,
Than gall-backt Bayard, or the Buzzard blind.
Such who thus carp, & think themselves all wits
Tom Thumb in Folio were for them more fits
Or if they married be, oh may their wives
Bring them into their Horn-Book all their lives

But whither runs my over-busie Pen,
Come back unto thy wanted task agen;
Regard not Criticks, but let them all know
What they and we unto the Author owe
Of this Elaborate Work, which doth surpass,
And shall out-last even Monuments of Brasse:
When ruin'd Cities in their Asbes lye,
This Book it shall preserve thy memory,
Which is a Well of Wisdom unto all,
To wise, to ignorant; to great, to small;
It doth inform the minde with so great force;
It is to all A New Help to Discourse.
And that which most commends it, so devised
Great store of matter in few sheets compris'd;
The pith of many Volumns in one put,
Like Homers Iliads in a Hazel Nut.

Then thank him - (Reader) who hath for thee
gains,
More than his own behoof, taken this pains;
Begin the Book, and read it to the end,
I question not thou wilt the same commend.

M. Y.



THE
NEWV HELP
TO
DISCOURSE.

Quest. **W** *Hat is the chief end of writing Books?*

Ans^w. For instruction and information, where-

as idle Books are no other than corrupted Tales in Ink and Paper; or indeed Vice sent broad with a License, wherein two are guilty of evil, he that writes them, and he that reads them; being in effect like the brutish sin of Adultery, wherein two are concerned in the same sin; and therefore his resolution was good who said, That for bad books he would write none, lest he should thereby hurt others in the reading of them; nor would he read any of them, for fear the author should answer for his sin, by being corrupted by them.

B

Quest.

Quest. What Book of all others is the best?

Answ. The Holy Scriptures, contained in the Old and New Testament, wherein the Mysteries of our Salvation are contained, being the Book of all books, and in comparison of which no book is comparable.

Qu. Of how many Chapters doth this Book consist?

An. In the Old Testament or Bible, there are 777. In the New Testament 260. In the Books of Apocrypha 173. The total being 1210. And for the number of Verses in the Old Testament, the Jewish Rabbins have computed them thus: In the Books of the Law, Verses 5845. In the Prophets 9294. and in Haggai 8064. Total 23203.

Qu. Are there no other Books mentioned in the Old Testament, but those which we have now at this day?

An. Yes: there were the Books of *Ido* and *Gad* the Seers; besides, *Solomon* wrote three thousand Parables, and five thousand Songs, with a Book of the Nature of Herbs, Trees, and Plants, from the Cedar to the Hyssop upon the wall. *Samuel* also wrote a Book of the Office and Institution of a King. There were also Chronicles of the Kings of *Judah* and *Israel*, besides those we have in the Scripture, being, as is judged, written

written far larger; all which were supposed to be lost in the Jewish Captivity at Babylon.

Qu. What was St. Augustine's answer to me who demanded what God did before he made the world?

An. That he was ordaining a Hell for such kinde of Enquirers. Where the Scripture hath not a mouth to speak, we ought not to have a tongue to ask.

Qu. What was the greatest love that ever was shown in this world?

An. The love of God to poor sinners, who gave his onely begotten Son to die for them; of which one thus writeth:

*God is my gift, himself he freely gave me,
Gods gift am I, and none but God shall have me.*

Qu. In what things had woman the preeminence of man in the Creation?

An. In these three: First, that whereas of man was made of the dust or slime of the Earth, woman was made of that dust or slime refined. Secondly, man was made out of Paradise, woman in Paradise. And thirdly, when God is said to be about to make woman, he is said to build her, as being about to make a curious Edifice, or more

excellent Structure than that of man.

Qu. What Book next to the Holy Scriptures would you chiefly desire, the rest being taken away?

An. Theodore Beza being asked this question, answered, *Plutarch*, an excellent Author for his *Lives and Morals*. Another said *Seneca*, whose divine Sentences in li. Books are so squared by the Rules of Christianity that St. Hierom concluded him amongst the Catalogue of Divine Writers. Another preferred the *Thesaurus Historiarum*, being a Compendium of most Histories and worthy Examples; and that Ornament of History, Dr. Heylin gives the preheminence to Sir Walter Raleigh's History of the World, which he calls *Primus in Historia*.

Qu. St. Bernard a learned Father of the Church greatly wondred at three Conjunctions the like whereof never was, nor never will be, and what were they?

- An. 1. Conjunction of God and man.
 2. Of a Mother and a Virgin.
 3. Of Faith and the heart of man to believe the same.

The first whereof is most wonderful, that the Deity should be joyned to the Humanity, Heaven to Earth, Majesty to Infirmitie. The second also very wonderful, that the

Maj

Maid should be a Mother, and yet remain a pure Virgin. The third (though inferior to the two first) yet wonderful, that a mans heart should have power to believe the same.

*Reason doth marvel how Faith tell can,
That a Maid should be a Mother, God a man;
But cease so to marvel, and believe the wonder
For Faith is above, and Reason is under.*

Qu. How long (according to the opinion of some men) shall the world continue from the Creation to the end thereof?

An. The Thalmudists were of opinion that it should continue fix thousand years; of which opinion also were some of the Fathers, and others of our Modern Writers; because that as God created the World in six days, and resteth the seventh; so in six thousand years, which are in the account of God but as six days, it shall again be annihilated, when shall follow an eternal Sabbath of rest to all the Faithful. Others reckon it after this manner, two thousand years before the Law, two thousand years under the Law, and two thousand years under the Gospel. But this account agreeth not right with the Kalender of Time, and therefore we may conclude that those who

account not right the years which are past must needs be ignorant of those which are to come. Besides, our Savior saith, that on that day and hour the very Angels in Heaven themselves are ignorant: Let us therefore rather labour to prepare our selves against that day, than curiously seek to pry into such hidden and unrevealed things.

Qu. In what part of the world was it when the Cock crowed so loud, that all the men of the world heard it?

An. In Noahs Ark.

Qu. What is the Anagram for the name of the Virgin Mary?

An. MARY.

Anagrama.

ARMY.

And well her Name an Army doth present,

In whom the Lord of Hosts did pitch his tent

Qu. What answer gave Queen Elizabeth when being a prisoner in the Reign of her Sister Queen Mary, she was by one of the Bishops demanded her opinion concerning the real presence of Christ in the Sacrament?

*An. Christ is the Word that spake it,
He took the Bread and brake it,
And as the Word did make it,
I do believe and take it.*

Qu

Qu. Who are those that cannot, will not, may not, do not rightly understand the ways of God?

An. 1 Dead men, who neither do, nor can understand his ways.

2 Wicked men, who may, but care not to understand them.

3 Fools, who desire, but have not the apprehension to do it.

4 The godly, who both understand and practice the same.

Qu. How many sorts of Fasts are used in the world?

An. Six. The sick mans Fast, the poor mans Fast, the misers Fast, the gluttons Fast, the hypocrites Fast, and the godly mans Fast; all which are set down in these following Verses.

Experience out of Observation says,
Six sorts of people keep their Fasting-days,
Which if you will in order have them shown,
Then thus they are distinguisht every one.
The sick man fasts because he cannot eat,
The poor man fasts because he wanteth meat,
The miser fasts with greedy minde to spare,
The glutton fasts to eat a greater share.
The hypocrite he fasts to seem more holy,
The righteous man, to punish sinful folly.

Qu. Who be those that lie most freely, and without controul?

- An. 1. Great men, that few dare reprove.
 2. Old men, that few can gain-say.
 3. Poets, who do it *Poetica Licentia*.
 4. Travellers, that may lie by authority.

Qu. What two things are those by which many persons are quite ruined, and lost both in their Estates and Reputations?

An. Hounds and Dice; of the first of which, one thus writeth:

*It is not poor Asteons case alone,
 Hounds have devour'd more Masters sure
 than one.*

And for Dice, the far worse of the two, it is almost an infallible fore-runner of misery, accompanied with cursed swearing, banning, fighting, and many other mischiefs attendant to it, the final end of it being beggary, according as one thus writes:

*Ludens taxillis bene respice quid sit in illis,
 Spes tua, res tua, sors tua, mors tua pendet
 ab illis.*

In English.

He may suppose who ventureth at Dice, Hope, health, wealth, life may be lost in a trice.

Some to evade these reasons pretend cunning that they have in the Art, to which

I an-

I answer, That the more cunning any is in this Art, the more wicked he is in his life, and therefore I conclude, that the best cast at Dice is to cast them quite away.

Qu. *What witty invention was that of him who having placed the Emperor and the Pope reconciled in their Majestick Thrones, placed the States of the world before them, and what was their several Motta's?*

An. 1 A Counsellor of State had this,
I advise you.

2 Then a Courtier, with, *I flatter you.*

3 Then a Husbandman, *I feed you.*

4 Then a Merchant, *I match you.*

5 Then a Lawyer, *I fleece you.*

6 Then a Soldier, *I fight for you.*

7 Then a Physician, *I kill you.*

8 Then a Priest, *I absolve you all.*

Qu. *Who was he that in the confusion of Tongues, kept both his Language and Religion pure and unchangeable?*

An. Heber the father of Abraham, who when all the rest of the world fell to Idolatry, relapsed not from the truth, but kept himself free from the Impiety of Nimrod and his followers, who sought to erect a Building that should reach to Heaven, but could not go forward with their design, being confounded with the diversity of Languages

which was sent amongst them, whereby one understood not the other; Of which thus writeth the Divine *Du Bartus* :

*Bring me (quoth he) a Trowel, quickly, quick
One brings him up a Hammer: hew this Brick
Another bids, and then they cleave a Tree;
Make fast this Rope, and then they let it flee;
One calls for Planks, another Mortar lacks,
They bring the first a Stone, the last an Ax.*

Qu. In what place (according to the opinion of some) shall the General Judgement of mankind be?

An. In the Valley of *Jehosaphat*, because it is said in one place of the Scripture, *Behold, I will bring all Nations together to the Valley of Jehosaphat, and plead with them there*; though others with more reason do think, that the place as well as the time is unknown.

Qu. Which deserves the greatest punishment of the body or soul, for the committing of sin?

An. Some are of opinion the Soul, because without it the Body were nothing which actuates onely what the Soul infuseth. Others would have the Body, as being the chief organ and actor of sin: but that they are both culpable and deserve alike punishment, is proved by this similitude. A master committeth the charge of his Orchard

to be kept by two, whereof the one is blind, the other lame. The lame man having perfect sight, sees golden Apples hanging upon a Tree, of which he informs the man that is blinde; they both cover after them, notwithstanding they are forbidden, and to attain their desires, the blinde man that was strong of his limbs, takes up the seeing Cripple on his shoulders, by which means they accomplish their desires, pluck the Fruit, and eat thereof. Soon after the Master of the Orchard enters, enquires, and soon finds by whom it was done; they were both equally culpable, and so are punished with alike punishment, according as they had equally deserved. In like manner, both Body and Soul lending their furtherance to sin, being alike guilty, are inseparably punished together for ever.

Qu. What ways did Philip King of Macedon use, that he might not forget his mortality?

An. He had every morning a Page which used to awake him with these words, Remember Sir, that you are a man; according as one writes:

*Philip King of Macedon,
Was daily rous'd, and call'd upon
By a shrill Page, whose Bonjourns ran,
Remember Sir, you are a man.*

Qu.

Qu. *What said the same King Philip, when his Horse casting him on the ground, he saw the print of his body in the dust?*

An. See (said he) we covet the whole earth, and how little sufficeth!

Qu. *Whether do fools profit more by wise men, or wise men by fools?*

An. Cato, who himself was a wise man, saith, that fools are the most profitable to wise men, who seeing their folly endeavour to avoid it; whereas fools on the contrary can make no profit of the wisdom of the wise, by reason of their folly.

Qu. *How came Beda that ancient Father of the English Church, to be called Venerabilis?*

An. Some assign this reason, that when he was old he became blinde, and keeping an unhappy Boy to guide him as he walked abroad, this Boy one day led him to preach to a heap of stones, where concluding his Sermon with *Gloria Patri*, he was by them answered, Amen, Amen, *Venerabilis Beda*. Others say, that at his death an unlearned Monk going about to write an Epitaph on him, blunder'd thus far on a Verse,

Hic sunt in Fossa — Beda ossa.

leaving a space before the two last words and so went to bed, which in the morning

he found supplied by an unknown hand, with the Title of *Venerabilis*; so he made his verse and Beda got his name.

Qu. *What Persons of all others do lie in the greatest state?*

An. Beggars, who have the Heavens for their Canopy.

Qu. *What is that which hath a voice, but no Body; speaks, yet understands not its self what it says; is often heard but never seen?*

An. It is an *Eccho*, said by *Ovid* to be a fair Maid that pined her self away to nothing for love.

Qu. *Who are those amongst men that attempted to fly like Birds?*

An. *Dædalus* and *Icarus*; Also one of our Brittish Kings (if the History of *Geoffry of Monmouth* be true) who attempting to play the Fowl, or rather the Fool, fell down and brake his neck. This Kings name was *Bladud*. It is also said, that of late years an Italian flew from the top of *St. Marks Tower* in *Venice*, and did it without hurt.

Qu. *What likeness have false men to counterfeit money?*

An. Man and money a mutual falshood show,

Man makes false money, money makes man so.

Qu.

Qu. *To what are Soldiers in Peace compared unto?*

An. To Chimneys in Summer; for though in hot weather we have no extraordinary need of Chimneys, yet we do not pull them down, as knowing that Winter will come; in like manner Soldiers are continued in Peace, either to prevent, or be ready if War do come.

Qu. *Amongst all Beasts and Birds, which are of most beautiful and various colours, yet not without some parts of great deformity?*

An. The Peacock among Birds, and the Panther among Beasts; the first hath a very goodly Train, but foul Feet. The other a gay Body, but deformed Head; and therefore it is said, that wanting Food, and being a Beast but of a slow pace, she hideth her head, whereat all the other Beasts come about her to wonder at her Beauty, but coming within the reach of her Claws, she catcheth them, and makes them become her food.

Qu. *To what are out-side Gallants likened unto?*

An. To Cinnamon-trees, whose Bark is better than their whole Body.

Qu. *What was the old Saying concerning Friends?*

An. That it was good to have Friends,
but

but bad to need their help, since true friendship indeed is very rare. No such friends to be found now adays as was *Damon* and *Pythias*; *Alexander* and *Lodowick*; *Masidorus* and *Pyrocles*. Friendship extending now no further than profit, according as one wittily verifies.

Friends like to Leaves that on the Trees do grow

In Summers prosperous state, much love will show;

*But art thou in adversity, then they
Like leaves from trees in Autumn fall away.
He happy is that hath a friend indeed,
But be more happy that no friend doth need.*

Qu. What makes silver look so pale?

*An. To this Diogenes the Cynick answers,
that it is because so many lies in wait for it.*

*Qu. Why is it said, 'tis good to have a wolf
cross the way, and bad to have a Hare cross it?*

*An. By this is meant that when a Wolf
crosses away from us, it is good luck that
we scape him; and if a Hare, it is bad luck
that that scapes us: but for any future things
that is boded by them, I am of the opinion
of *Cato*, who when one would needs know
what harm attended him by reason that
Rats had gnawn his Hose, he answered,
That it was no strange thing to see that, but
it*

it had been much more strange, if his Hol^y had eaten the Rats.

Qu. *Who was the two men, the one where^y was never born, but died; the other was born but never died?*

An. *Adam and Enoch.*

Qu. *Why do so many men praise poverty and yet covet after riches?*

An. Their actions shew they mean not as they say; for although the poor are accounted blessed, yet most of them are of *Ovids* minde:

Non tamen hac tanti est, pauper ut esse velim.

Though blessings be for them in store

To be their Heir I'd not be poor.

Qu. *Who was the greatest Traveller in his time?*

An. *Sir Francis Drake*, who first put a Girdle about the world; of whom a Wit in that Age thus descants:

*Drake, who th' encompass'd Earth so fully
knew,*

*And whom at once both Poles of Heaven did
view!*

*Should men forget thee, Sol could not for-
bear*

To Chronicle his Fellow-Traveller.

Qu. *What is the most beautiful thing in the world?*

An.

An. One said, the Sun; which if so, then were blind men of all others most miserable; but certainly verue is most resplendant of all things, and which is to be discerned by the eyes of the soul, wherein blinde men of all others have the greatest help of Contemplation.

Qu. What is the heaviest burthen that the Earth bears?

An. Sin, which is more ponderous than the biggest Mountains, or greatest Piles of buildings; for it weigheth down even to Hell.

Qu. Which is the longest Letter in the Alphabet?

An. The letter L. which is more than a yard long.

Qu. Which is the most unnecessary Letter in the Alphabet?

An. K. because C. is of the same sound.

Qu. What three Vowels are pernicious to Debtors?

An. These three, I O V.

Qu. What two words are those that trouble the whole world?

An. Meum and Tuum, Thine and mine.

Qu. What are the principal causes of the greatness of Cities?

An. Although they are many in number yet

yet they are reduced principally to the seven.

1. A Navigable River, by which there may be a continual concourse of Merchants as may be seen by *Venice*, *Amsterdam*, *Constantinople*, and our Metropolitan City *London*, which as it is thought had it not been for the River of *Thames* would not have gone on so forward in the rebuilding since that terrible conflagration thereof by fire, which may be evidenced in that the buildings towards the River side were the first begun, and are the forwardest in finishing.

2. The Palace of the Prince; for where the Court is, there will be continually store of Nobility and Gentry, which enriches Tradesmen by selling commodities to them. One instance whereof we have by *Madrid* in *Spain*, which is grown from a mean Village to a very populous City, onely by the Kings Court.

3. The Residence of the Nobility, where beautiful Buildings and stately Structures are raised to the great adornment thereof, as may be seen in the Cities of *Italy* where their Nobles and Gentry constantly reside, as ours do in Towns and Villages.

4. The Seat or Tribunal of Justice, which

invites Lawyers and their Clients thither in abundance, to the great enriching thereof, as may be evidenced by the Parliamentary Cities of *France*, and *Spiers* in *Germany*.

5. Universities, or publick Schools of Learning, which draw thither the Sons of several Noble persons and Gentlemen from the adjoyning Counties, to the great benefit and profit thereof, as *Paris* well knoweth, *Oxford*, *Collen*, and several other places.

6. Immunities from Taxes and Impositions, which cause many persons to come and inhabit in such places, their Income being thereby greatest, and their Priviledges most, as in *Naples*, *Florence*, and *Venice*, which being almost desolate by a Plague, were again very suddenly peopl'd, by granting Immunities to all Commers.

7. The last, but not the least, is opinion of Sanctity, as was evidenced in former times by the City of *Canterbury*, to which Pilgrims from all places came to visit the Tomb of *Thomas Becket* Archbishop of *Canterbury*, who was there enshrined, as witnesseth *Chaucer*.

From all England do they wend

The Holy blisful Martyrs Tomb
to see, &c.

And now also of the City of *Lorreto* in *Italy*
which

which at first was but a mean Village, but is now grown a rich and populous City, for the opinion that the Chamber of the Virgin Mary is there, the Legend whereof here followeth.

This Chamber (they say) was the same wherein the Virgin Mary was saluted by the Angel, with those joyful tydings of the Conception of our Saviour, being then at Nazareth in Judea, and was after the Virgin's death had in great Reverence by the Christians, where it remained untouched till Palestine was subdued by the Turks and Sarazens, Anno 1291. then was it most miraculously transported into Slavonia; but that place being unworthy of the Virgin's divine presence, it was by the Angels carried over into the Sea-coast of Italy. Anno 1294. but that place proving as bad as the other, being infected with Thieves and Pirates, the Angels removed it to the little Village of Loretto, where her miracles being quickly divulged, drew thither a great course of People, insomuch that Paul the second Pope of Rome built over this Chamber a most stately Church, whither Pilgrims from all places resort to this day, to the great enriching thereof, which by this means it is now from a poor Village grown to be a wealthy City.

Qu. Which is the chief City in England?

An. London, which is accounted to contain in circuit 8 miles, is enriched with a Navigable River, the Palace of the King, divers Houses of the Nobility and several Colledges for the Study of the Laws, the next to which is the City of York according to the verse,

*Londinum caput est & regni urbs Britanni,
Eborarum a prima jure secunda venit.*

London is Englands chieftest Town well known,

The second place York claimeth as its own.

Qu. Who was the first builder of London?

An. The common received opinion is, that it was *Brutus* the son of *Silvius*, and Grand-childe to *Æneas*, who having by accident killed his father, was for the fact banished his Countrey, with whom accompanied him many worthy persons, to be partakers of his fortune; who after many wanderings and adverse fortunes, at last arrived in England, at a place called *Totnes* in *Devonshire*, as the Poet *Neckam* sings.

*The Gods did guide his sayl and course, the
winde were at command,*

*And Totnes was the happy shore where first
he came on Land.*

This Land was then inhabited with Gyants,
the

the Chief of which was named *Gogmagog*, with whom *Coriner* one of *Brute's* followers encounter'd, though he were a Gyant twelve Cubits high, and of such puissance that he could pull up a great Oak at one pull, as if it had been a small Wand: when they came together, *Corineus* laid by his armour, and challenged his Combatant *Handy-gripes*, who at first came upon him with such fury and violence, that he crushed in pieces three of *Corineus's* ribs, whereupon he being mightily enraged, redoubling his strength, threw him upon his shoulder, and so carried him to the top of a Rock, and threw him down head-long into the Sea where he perished with the fall; which place is called to this day *Gogmagogs-Leap*. In reward of his valiant act, *Brute* bestowed upon the noble *Corineus* that part of the Land, which he after his name cal'd *Corineus*, afterwards by corruption of speech it was called *Cornubia*, and now *Cornwal*. *Brute* afterwards having the Land of those Gyants created a City on the River of *Thames* which he named (after the Seat of his Ancestors) *New Troy*, which is the same that is now called *London*, as one writes:

*For razed Troy to rear a Troy, fit place
searched then,*

And viewing first the Northern parts, these
fit, quoth he, for men

That trust as much to Flight as fight, our Bul-
works are our breast,

A Trojans Courage is to him a Bulwork of
unrest;

Then casting a more pleasant eye, where
Thames did fairly glide,

Resolv'd he to erect the same upon that Rivers
side;

He many Houses built therein, and clos'd it
in with Wall,

Which Lud did after beautifie, and Luds-
Town did it call.

Qu. What do the common Countrey people
think of London?

An. Those who have never seen it, ac-
count it a very strange, wonderful place.
One having a Brother living there, directed
his Letter thus; To his loving Brother T. W.
living at London. Another had a great mind
to see the City, onely he said, he was not ac-
quainted with any of the Porters to open
the Gates, and let him in.

Qu. Which are the principal Rivers in
England?

An. The chief is the Thamesis or Thames,
compounded of the two rivers Thame & Isis,
the former whereof rising somewhat beyond
Tame

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Tame in *Buckinghamshire*, and the latter be-
 yond *Cirencester* in *Glocestershire*, meet to-
 gether about *Dorchester* in *Oxfordshire*; the issue
 of which happy conjunction is the *Thames*,
 or *Thames*; the most glorious River of
Europe. The second is the *Avon*, which
 taketh its beginning in *Plinlimon Hill* in
Montgomery-shire, and his end about seven
 miles from *Bristol*, washing in the mean
 space the walls of *Shrewsbury*, *Worcester*, and
Glocester: this River is said to take its name
 from *Sabrina*, the daughter of *Estrild*, who
 being taken by *Queen Guendeline*, was cast
 into this River, and there drowned. The
 third River of note is *Trent*, so called, for
 that thirty kinde of Fishes are found in it,
 or for that it receiveth thirty lesser Rivulets;
 it hath its Fountain in *Stafford-shire*, and
 gliding through the Counties of *Nottingham*,
Lincoln, *Liecester*, and *York*, burieth its self
 in the turbulent Current of the *Humber*.
 The fourth is *Medway*, a Kentish River, which
 maketh the Common Harbor for the Royal Navy.
 The fifth is *Tweed*, the North-east bound of
England, on whose fertile banks is seated
 the strong and impregnable Town of *Berwick*.
 The sixth is *Tine*, which mightily
 enricheth the Town of *Newcastle*, by the
 conveyance from thence of her plenty of
 Coal.

Coals. These and the rest of most principal concern, are thus comprehended in one of Mr. Drayton's Sonnets :

Our Flouds , Queen Thames for Ships and Swans is crown'd ,

*And stately Severn for her Shore is praised ,
The Crystal Trent for Fords and Fish renowned ,*

And Avons fame to Albions Cliffs is raised.

Carlegion Chester vaunts her holy Dee ;

York many wonders of her Owse can tell ,

The Peak her Dove , whose banks so fertile be ,

And Kent will say her Medway doth excel.

Cotswal commends her Isis to the Tame ,

Our Northern Borders boast of Tweeds fair Floud :

Our Western parts extol their Willies fame ,

And the old Lea brags of the Danish bloud.

*Qu. Who is the most renowned for memory
that we have read , or heard of ?*

*An. In former times Seneca , who writes
of himself that he was able to recite two
thousand words after they were once read
unto him ; and of late dayes we finde Mr.
Culler to be therein most exquisite , who is
reported that he would walk any street in
London , and by the strength of his memory
tell how many , and what Signs they were
standing in that street , from the one end to*

the other, according as they were in order;
As also, if five hundred strange names were
read unto him, after the second or third
hearing of them, he would repeat them di-
stinctly, according as they have been read
unto him.

*Qu. What difference is there betwixt Pro-
phets and Poets?*

*An. Thus much, according to the old
Verse:*

*Of things to come, the first true Prophets are,
What the other of things past, do false declare.*

*Qu. What creature is that which at once
brings forth, nourisheth her young, and goes
with young again?*

*An. The Hare, that fearful, but fruitful
creature, who is represented as the Emble
of good Providence, because she sleeps with
her eyes open.*

*Qu. Why do men commonly deck their Hou-
ses with Ivy at Christmas?*

*An. Ivy is said to be dedicated to Ba-
chus the God of wine and good cheer,
which time men commonly eat and drink
hard; as one writes:*

*At Christmas men do always Ivy get,
And in each corner of the House it set:*

*But why they do then use that Bacchus
Because they mean then Bacchus-like to get,*

Qu. Who brought up the first custom of Celebrating the Twelve days in Christmas, with such Feasts and Sports, as are still retained in some Gentlemens houses?

An. The famous King Arthur, one and the chief of the Worlds nine Worthies; an institution which the Scottish Writers of these late times very much blame, as being a time fitter for our devotion than mirth.

Qu. What is it which being contained in itself, yet from it thousands do daily spring and issue?

An. The Egg, from which is produced Owls, Fishes, Birds, and Serpents.

Qu. Was the Beard created before the man, or the man before the Beard?

An. This seems to be a ridiculous question; for most will think that the man must needs be created before the Beard; and yet we finde it otherwise, for all beasts were made before man was made, and amongst others, the bearded Goat.

Qu. Whether was the Egg or Bird first?

An. Some will say the Egg, because all birds are produced from the Egg; but we must know that the first rank of creatures was immediately from God, without secondary causes, and not produced by the Egg, as is since by the course of nature.

Qu. In what part of the world is it, that Trees bear living creatures?

An. In the Isles of *Orcades* in Scotland, wherein grows a Tree that bears fruit like unto a Fowl, which dropping down into the water, becomes a living creature like a Duck; to which Mr. *Cleaveland* alludeth in these verses:

*A Scot when from the Gallow-tree got loose
Drops into Styx, and turns a Soland Goose*

Qu. What Custom was that observed formerly in Scotland, the like whereof we have read to be practised in any Country?

An. It was called *Marcheta Mulieris*, and took its beginning as the Scottish Writers say, in the reign of *Ewen* the third, who the fifteenth King in their Catalogue after the first *Fergus*. This *Ewen* being a Prince much addicted, or rather wholly given over unto lasciviousness, made a Law, That himself and his Successors should have the Maiden-head, or first nights lodging with every woman, whose Husband held Land immediately from the Crown: and the Lords and Gentlemen of all them, whose Husbands were their Tenants, or Homagers. Thus it seems the Knights-service which men held their Estates by; and continued till the days of *Malcolme Comner*, who

ried Margaret the Sister of one Edgar Etheling, at whose request he abolished this lascivious ungodly Law, ordaining that in the room thereof, the Tenants should pay unto their Lords a Mark in money; which Tribute the Historians say is yet in force.

Qu. *Who was the most famous whore in her time?*

An. Corinthian *Lais*, who exacted ten thousand Drachma's for a nights lodging, which made Demosthenes to cry out, *Nemam tanti penitere*, I will not buy repentance at so dear a rate, and occasioned the old verse:

Non cuivis homini contingit adire Corinthum,

'Tis not fit for every mans avail,

Unto Cerinth for to sail.

She was afterwards for her extortions, and spoiling the trade of the other petty whores, set upon by a company of those strumpets, and by them stoned to death, as one writes of her:

At last a Crew of whores did set upon her,

A whore she was, and whores to death did stone her.

Qu. *What Laws were those that were so severe, and yet were kept and continued for the space of seven hundred years together?*

An. The Laconian, or the Laws of Lacedaemon.

monia, once a famous Commonwealth in Greece, which Laws were compiled by *Lycurgus*, who going a Journey, bound the people by oath to observe all his Laws till he returned; and being gone from thence, commanded, that when he was dead and buried, his ashes should be cast into the Sea; by this means his Laws endured for a long time in *Sparta*, which by reason thereof flourished in great prosperity.

Qu. What place is it that is accounted the middle, or center of the Earth?

An. Some say *Palestine*, and in particular the Valley of *Jehosaphat*; of which opinion are many of our ancient and modern Divines: but some of our Historians and Poets, allot the same to *Pytho*, or *Pythia*, a town in Greece; of which they say, that *Jupiter* desirous once to know the exact middle of the Earth, let fly two Eagles, one from the East, the other from the West; these Eagles meeting in this place, shewed plainly that it was the Navel or mid-part of the Earth.

Qu. What are the causes of ebbing and flowing of the Sea?

An. Several men are of several minds. Some ascribe it to the Moon, who by her approaching to the South, doth by her beams

beams and influences make warm the Sea, whence the rising and exhalations do proceed, wherewith so swelling to empty it self, it floweth to the Shores and Havens; but descending to the Horizon and Wane, as her beams by little and little diminish, the waters do fall and abate, which causeth her Eddy, or Ebb. Others impute it to God, and his Spirit moving upon the waters, moveth the waters, which *Job* expresses by the similitude of fire under a pot, saying, *It is God that maketh the Sea boil like a pot*: which fire is taken to be partly in the saltness of the waters, which in the night shows like fire, and causes a moving in the same: Another reason is, for that the Earth hath more fire in it than water, which fire lieth hid in the subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it self liquid and active, and subject to motion; which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. Others again give this reason, that the Earth being round, and the Waters of themselves liquid and moveable, when they have run their course as much as they can one way, then meeting with the other waters drawn by the same attraction from other places,

they then return back again, but encountering with that huge Mountain of the Sea, are beaten back again, and so by this means forced to continual motion.

Qu. *Is the Sea higher than the Earth?*

An. This is affirmed to be so; and the reasons given therefore are these: First, because it is a body not so heavy, Secondly, it is observed by Saylor, that their Ships fly faster to the shore than from it, whereof no reason can be given but the height of the Water above the Land. Thirdly, to such as stand on the shore, the Sea seemeth to swell into the form of a mountain, till it putteth a bound to their sight. But some then will say, how comes it to pass that the Sea hovering thus over the Earth, doth not overwhelm it? To which I answer, that must be attributed to him onely *who hath made the waters to stand on a heap, who hath set them a bound which they shall not pass, nor turn again to cover the Earth.*

Qu. *Why is the form of Money round?*

An. Because it is to run to every man, though it commonly runs up hill to the rich. I remember I saw once the picture of a Shilling, which had upon the top of it a pair of Wings, flying as it were from spades and oars that were pourtrayed on the one side,

side, to the picture of an Usurer who was deciphered on the other side, underneath was the figure of a Snail, with the shilling on his back creeping a slowly pace towards the Oars. The explanation of all being set forth by these verses.

Twelve-pence here first presents him to your eye,

Who from the Spades and Oars with wings do fly

To the rich Usurer, who ready stands

To entertain him with a Purse in's hands;

*Where long being kept at last returns as slow
Back to the Oars, as the poor Snail doth go.*

Qu. Why is Nummus Latine for Money?

An. Of Numa Pompilius, second King of the Romans, the first that caused Money to be made; though the Jews attribute the invention thereof to Cain, as the Grecians to Hermodice the wife of Midas, and some of the Romans to Janus. That money was not in former Ages the onely Battery, or way of exchange, we read in Homer, where Glaucus Golden Armour was valued at a hundred Kine, and Diomedes Armour at ten onely; which kinde of battery is to this day used amongst some of the Irish, as at the Barbadoes, and Virginia it is commonly by Tobacco, or Sugar. Our Ancestors the

Brittaines, used brasse Rings and Iron Rings, for their Instruments of Exchange; The most usual material of Money amongst the Roman Provinces was seldom Gold or Silver, most times Brasse, sometimes Leather; *Corium forma publica percussum*, as Seneca hath it. This last kinde of Money was by Frederick the Second made currant when he besieged Millain: the like is said to have been used here in England, at the time of the Barons wars, which is thought to be the same that is now commonly shown in the Tower, and why not? since the *Hollanders* no longer ago than in the year 1574 being in their extremities, made Money of Past-board.

*But now such things we in derision hold,
Nothing will pass but Silver, or fine Gold.*

I shall therefore annex here certain Verses describing the person and quality of that Child of chace, or Lady *Pecunia*, which is so much sought after and catcht at by every one, giving you assured marks whereby to know her, if you can finde her:

*She is a Lady of such matchless carriage,
Wedded to none, tho' sought of all in marriage,
She may be kist, yet neither washt nor clipt,
And if you wooe not wary, soon o'reslipt.
She may be common, yet be honest too,
Which is far more than any Maids can do,*

Who

Who e're atchieves her, speaks her ne'r so fair,

She'l not stay long before she take the air.

She is so proud, she'l not with poor men stay,

But straight takes pet, and goes from him away.

A rich man may her for a time intreat,

And with the Usurer she'l sit i'th seat.

She goes in Cloth of silver, Cloth of gold,

Of several worths and values manifold:

But when she goes in golden Robes best dight,

Then she's suspected for to be most light.

She needs no Physick to recover Health,

For she's still currant, and as rich in wealth:

Some Irish Lady born we may suppose,

Because she runs so fast, and never goes.

If she be wrong'd in name, and ill abide it,

Of all men Justice Touch-stone must decide it.

She is a Vagrant sure, else there is none,

Because she's always rambling from home,

Nothing can cause her for to take her rest;

But clip her wings, and lock her in a Chest.

Qu. What City is that which is Founded in the waters, compassed in with waters, and hath no other walls but the Sea?

An. The City of Venice, situate in the bosome of the Adriatick Sea, which hath continued unshaken or conquered since the first building 1152 years; it hath for conveniency of passage 4000 Bridges, and very near

near 12000. Boats. They have an Arsenal in which are kept 200. Gallies; in their Magazine of War they have Armour sufficient for 100000. Soldiers, amongst which are 1000. Coats of Plate garnished with gold, and covered with velvet, so that they are fit for any Prince in Christendom; there are said to be 200. Houses therein, fit to lodge any King whomsoever, they have several Houses stored with Masts, Sayls, and other tacklings, and are at this present, the chiefest Bulwark of Christendom against the Turk.

Qu. When a man dyes, which is the last part of him that stirs, and which of a woman?

An. When man and woman dies, as Poets sung,

His heart's the last that stirs, of her the tongue.

Qu. What answer gave one to a Barber, who bragged that Kings sate bare to their Trade?

An. He bid him that they should remember as well, that they must stand to beggars whilst they did sit.

Qu. What is the common saying that is appropriated to Poland?

An. That if a man hath lost his Religion, there he may find it, there being tolerated

red Papists, Lutherans, Calvinists, Arrians, Anabaptists, Antitrinitarians, and all Sects whatsoever; the same saying is now applyed to *Amsterdam in Holland.*

Qu. What other thing is remarkable there?

An. It is a custom there, that when in the Chutches the Gospel is reading, the Nobility and Gentry of that Countrey draw out their swords, to signifie that they are ready to defend the same if any dare opugn it. The same reason questionless gave beginning to our custom of standing up at the *Creed*, whereby we express how prepared and resolute we are to maintain it, although in the late times of Rebellion, some tender Consciences holding it to be a Relique of Popery, being more nice than wise, did indiscreetly refuse the same.

A short English Catechism.

*We must believe twelve, and we must do ten,
And pray for seven, if we'l be godly men.*

Qu. What strange custom is that which is reported of the Muscovia women?

An. That they love those Husbands best, which beat them most, and think themselves neither lov'd nor regarded, unless they be twice or thrice a day well favourdly bang'd. To this purpose there is a story reported of a German Shoemaker, who travelling into
this

this Countrey, and here marrying a widdow
 used her with all kindness that a woman
 could (as he thought) desire, yet still she was
 discontented, and the more he sought to
 please her, the further off was from any con-
 tent; at last learning where the fault was
 and that his not beating her, was the cause
 of her discontent, he took such a vein
 cudgelling her sides, that in the end he kil-
 led her. I suppose it would be a very hard
 matter to bring up this custome in Eng-
 land, or to perswade our women, that their
 Husbands beat them out of pure love which
 they bear unto them.

*Qu. How comes it to pass that there be more
 women in the world than men?*

An. Some assign this reason, because that
 women are freed from the Wars, which de-
 voureth many thousands of men, few
 of them pass the dangers of the Sea, suffer
 imprisonment, and many other troubles
 and hazard of the Land to which men are
 incident, and this they think to be a suffici-
 ent reason; others there are who argue
 more merrily, alleadging, that in the whole
 course of Nature, the worst things are ever
 the most plentiful, hence we have more
 Weeds than Hearbs, more Lead than Silver,
 more Crows than Partridges, more Women
 than

than Men, and therefore one thus merrily writes of that Sex.

*If women were as little as they're good,
A Pescod shell would make them Gown and Hood.*

And another to the like purpose.

*There is not one good woman to be found,
And if one were, she merits to be crown'd.*

Qu. *Who was the first that invented Printing?*

An. He who first taught it in Europe was one John Gutthenberg a German, about the year of our Lord 1440. at Haerlem it is said to be first practised, and at Menz perfected. M. C. T. de officiis was the first Book which ever was printed, which Copy is to this day reserved in the publick Library at Frankford, though many are of the opinion that the Chynoyes had it long before us, who print not as we use from the left hand to the right nor as the Jews from the right to the left, but from the top of the leaf downward to the bottom: whoever invented it, no question but it is a most noble and profitable Art, we having that done in one day by one man, that without it many could not do in a year by writing. Onely I wish this most exquisite invention were not so much abus'd and prostituted to the lust of every foolish and

and idle Paper-blurrer, the treasury of Learning being never so overcharg'd with frost and scum of foolish and unnecessary Discourses, as by this means; many people having a great ambition to be known in the world, though they get nothing thereby but only to become *Fools in print*.

Qu. Who invented Guns?

An. That fatal Instrument the Gun was first found out by one *Bartholdus Swart*, a Franciscan Fryer, and a great Alchymist, who being one time very studious to find out some experiments in his Art, was tempering together Brimstone, dried Earth, and certain other Ingredients in a Mortar, which he covered with a stone. The night growing on, he took a Tinder-box to light him a candle; where striking fire, a spark by chance flew into the Mortar, and catching hold of the Brimstone and Salt-petre with great violence blew up the stone. The Fryer guessing which of his Ingredients it was that produced this effect, made him an Iron pipe, crammed it with Sulphur and stones, and putting fire to it, saw with what great fury and noise it discharged its self; then longing to put his Invention in execution, he communicated the same unto the *Venetians*, who having been often vanquish-

ed by the *Genoways*, and driven almost to a necessity of yielding to them, by the help of these Guns gave their enemies a notable overthrow. This was about the year of our Lord 1330. being the first battel that ever those warlike pieces had part in, which not long after put to silence all the Engins and devices wherewith the Ancients were wont to make their Batteries; of which Engine we may say as the Poet formerly did of that weapon the Sword.

Of murdering Guns who might first Author be,

*Sure a steel heart and bloody mind had he;
Mankinds destruction so to bring about,
And death with horrow by near ways finde out.*

Qu. Where was wilde-fire invented?

An. At the siege of Constantinople by Caliph Zulciman, about the year of our Lord 1330. with which the Grecians did not a little molest the Sarazens Ships. This fire we for the violence of it call Wild-fire, and the Latins because the Greeks were the inventers of it, Græcus ignis.

Qu. Who invented the Battel-Axe?

An. Penthesilea who came with a troop of brave Viragoes to the aid of Priam King of Troy; she fought with the Battel-Axe, and was

was slain by *Pyrrhus* Son to *Achillis*, not long after her death was *Troy* taken by the *Greeks*, who lost of their own men 860000. and slew of the *Trojans* and those that came to help them 666000. so as that of *Ovid* may be truly inferred.

*Jam seges est ubi Troja fuit, refecunda
falce,*

Luxuriat Phrygio sanguine pinguis humus.
Corn fit for sithes now grows where *Troy*
once stood,

And the Soyl's fatt'd with the *Phrygian*
blood.

Qu. By whom were the games of *Dice* and
Chesse first invented?

An. By the *Lydians*, a Countrey of *Anatolia*, who being sorely vext with famine, invented the games, that by playing at them they might beguile their hungry bellies. Necessary thereunto informing, according to that of *Persius*:

Artis Magister ingeniiq; largitor venter.

Qu. Who were the first Inventers of *Paper* and *Parchment*?

An. *Paper* was first found out in *Egypt*, and made of thin Flakes of *Sedgy-weeds* growing on the banks of *Nilus* called *Papyrus*, from whence it took its name. By means of this invention, Books being easier to be

tran-

transcribed and reserved, *Ptolomeus Philadelphus* made his excellent Library at *Alexandria*, and understanding how *Attalus* King of *Pergamum* by the benefit of this *Ægyptian Paper*, strived to exceed him in that kinde of magnificence, prohibited the carriage of it out of *Ægypt*. Hereupon *Attalus* invented Parchment, called from the place of its invention, *Pergamena*, from the materials thereof being Sheep-skins, *Membrana*; the conveniency whereof was the cause why in short time the *Ægyptian Paper* was quite worn out; in place whereof succeeded our Paper made of rags. The Author of which invention our Progenitors have not committed to memory, the more is the pity, that he who found out the use of Paper, should not have his memory preserved by Paper. In former ages men wrote in the dust, upon stones, pencil'd upon Lawrel-leaves, upon barks of Trees, according to the Poet.

In barks of Trees Shepherds their loves engrav'd,

Which remain'd i'th hole; when the rinde away was shav'd.

Qu. *Who first invented Letters?*

An. *Cornelius Tacitus* an appproved Latin Historian, ascribeth it to the Egyptians, his words

words are these: *Primi per formas animalium Egypti*, &c. The Egyptians first of all expressed the conceptions of the minde by the shapes of beasts; and the most ancient monuments of mans memory, are seen graven in stones, and they say, that they are the first inventers of Letters; then the Phœnicians because they were strong at Sea, brought them into *Greece*, and so they had the glory of that which they received from others; for there goeth a report, that *Cadmus* sayling thither in a Phœnician ship, was the Inventer of the Art amongst the Greeks, when they were yet unexpert and rude. Some record, that *Cecrops* the Athenian, or *Livius* the Theban, and *Palamedes* the Grecian, did finde out sixteen Characters at the time of the Trojan war, and that afterward *Simonides* added the rest. But in *Italy* the Etrurians learned them of *Demaratus* the Corinthian, and the Aborigines of *Evander* the Arcadian: thus far *Tacitus*. But *Lucan* the Historical Poet attributeth the first invention of them to the Phœnicians; in these verses of his *Pharsalia*.

*Phœnices primi (fama si creditur) ausi,
Mansuram rudibus vocem signare figuris.*

Phœnicians first (as fame to us affords)
Dar'd in rude Characters engrave our
words.

But

But notwithstanding this of *Tacitus* and *Lucan*, no question but the Jews were herein skill'd before either of them, and that there was writing before the Flood, which *St. Jude* doth somewhat insinuate of the writing of *Enoch*; and *Josephus* and others write that he erected two Pillars, the one of brick, and the other of stone, wherein he wrote of the two-fold destruction of the world, the one by water, and the other by fire, which by Tradition was preserved to the days of the Apostles.

Qu. By whom was *Brachygraphy* or the Art of Short-writing invented?

An. This is uncertain, *Dion* saith that *Maccenas* that great Favorite of *Augustus*, and Follower of Learning, did first find out certain Rules and Figures *ad celeritatem scribendi*, for the speedier dispatch of writing; and for those less vulgar Letters, which the Latines call *Ciphra*, and whereof every exercised Statesman hath peculiar to himself; they were first invented by *Julius Caesar*, when he first began to think of the Roman Monarchy, and were by him in his Letters to his more private and tryed friends used; that if by misfortune they should be intercepted, the contents of them should not be understood. *Augustus* one of the greatest Politicks

Politicks of the world, had another kind of obscure writing, ; for in his Letters of more secrecie and importance, he always used to put the Letter immediatly following in the order of the Alphabet, for that which in ordinary writing he should have used. As for the Art of Short-writing, or Brachygraphy aforesaid, it is grown to a great perfection in our Age, the chief Masters whereof have been Mr. *Skelton*, Mr. *Jeremiah Rich*, &c.

Qu. *Who were the Inventers of Ships, and Shipping?*

An. No doubt but it came first from the Ark of *Noah*, which he had provided for the safety of him and his, in the universal Deluge, which Ark settling on the Mountains of *Ararat*, and there long time remaining, gave the Phœnicians, a Sea-people, a pattern whereby they might make the waters passable. The Heathen writers which knew not *Noah*, attribute the Invention of Shipping to several persons: *Strabo* to *Minus* King of *Creet*: *Diodorus Siculus*, to *Neptune*, who was therefore called *The God of the Sea*: *Tibullus* the Poet referred it to the Tyrians, a famous flourishing Commonwealth among the Phœnicians, saying,

Prima ratem ventis credere docta Tyros.

The Tyrians first the Art did finde,

To

To make Ships travel with the winde.

The Egyptians received this Invention from the Tyrians, and added much unto it; for whereas first the vessels were either made of an hollow tree, or of sundry boards joy-
ned together, and covered with beasts skins, (which kinde of Vessels are still in use in *America*) the Phœnicians brought them to strength and form; but the Egyptians added Decks unto them; they also invented the Galley of two banks on a side, which vessels by length of time grew so large, that *Ptolomy Phylopater* made one of no fewer than fifty banks of oars on one side. Large Ships of burthen called *Circera*, we owe to the Cy-
priots: Cock-boats or Skiffs, to the Illyri-
ans; Brigantines, to the Rhodians; and Fregats, or swift Barks to the Cyrenians. As for the Tacklings, the Boetians invented the Oar. *Dedalus* and his son *Icarus*, the Masts and Sayls, which gave the Poet occasion to feign, that those two made wings to their bodies, and fled out of *Creete*; and that *Icarus* soaring too high, melted his wings, and was drowned: the truth indeed being, that presuming too far on his new invention, he ran against a Rock, and so perished. For *Hippagines* Ferry-boats, or vessels for the transporting of Horse, we are indebted to
thg

the Salaminians; for Grapling-hooks to *Anacharsis*; for Anchors to the Tuscans; and for the Rudder, Helm, Stern, or Arr of steering, to *Typhis*, who seeing that a Kite when she flew, guided her whole body by her tayl, effected that in the devices of Arr, which he had observed in the works of Nature. About the year 1300. one *Flavio* of *Melphi* in the Kingdom of *Naples*, found out the Compass, or *Pyxis Nautica*, consisting of eight Windes onely, the four principal, and four collateral; and not long after the people of *Bruges* and *Antwerp* perfected that excellent Invention; adding twenty four other subordinate Windes, or Points, so that now they are in all to the number of thirty two. By means of this excellent Instrument, and withal by the good success of *Columbus*, the Portugals East-ward, the Spaniards West-ward, and the English North-wards, have made many a glorious and fortunate Expedition.

Qu. Having thus shown by what means Navigation hath arrived to the height that now it is; next tell what Commodities are most proper to several Countreys, whither our Merchants go to traffique?

An. Our most provident and wise Creator hath so ordered it, that there might be a

sociable Conversation betwixt all Countreys, that there is none of them so plentifully stockt, but had need of the Commodities of another Countrey; nor is any Countrey so barren or destitute, but it hath some one or more Commodities to envire Merchants to traffique with them; some of which are thus set down by the divine Poet *Du Bartus* in his Colonies:

*Hence come our Sugars from Canary Isles,
From Candie Currants, Muscadel, and Oyls.
From the Mollucco's Spices, Balsamum
From Egypt: Odours from Arabia come.*

*From India Gums, rich Drugs, and Ivory.
From Syria Mummie; black red Ebony,
From burning Chus; from Peru Pearl & Gold
From Russia Furs, to keep the rich from cold,
From Florence Silks; from Spain Fruit, Saffron
from Sacks:*

*From Denmark Amber, Cordage, Furs, and
Flax.*

*From France and Florence, Linnen, Wood,
and Wine;*

*From Holland Hops; Horse from the banks
of Rhine.*

*From England Wool; all Lands as God di-
stributes,*

*To the Worlds Treasure pay their sundry Tri-
butes.*

Qu. What did our Ancients hold to be the greatest wonders in the world?

An. The Tower of Pharoah, the walls of Babylon, the Temple of Diana at Ephesus, the Tomb of Mausolus, and the Pyramids of Egypt, which are supposed by some to be in part built with the same Bricks which the children of Isreal did burn. Of those Pyramids two are most famous; the first and greatest was built by Cheops, who in this Work employed 100000. men the space of twenty years. The charges of Garlick, Roots, and Onions onely, came to sixteen hundred Talents of Silver. The Basis of this Pyramis contained in circuit sixty Acres of Ground, and was in height ten thousand Foot, being made all of marble. Now when Cheops wanted money, he prostituted his Daughter to all commers, by which dishonest means he finished his Building; and she besides the money due unto her Sire, (for father I cannot call him) desired for her self of every man that had the use of her body, one stone, of whom she got so many, that with them she made the second Pyramis, almost equal to the first, as Herodotus a Grecian Author observeth;

*Stone-buildings, Cities, & Brick-works decay,
Vertue's immortal, and doth live for aye.*

Qu

Qu. What Trees were those that brought forth their fruit at the instant of their first planting?

An. The Trees which God made in the beginning of the world, which immediately brought forth their fruit, according as God spake the word.

Qu. What two Countreys are those which are endued with these two most excellent prerogatives, of breeding no venomous worms or hurtful Creature, neither will any live if brought thither from forraign Countries?

An. Creta or Candie, an Island of Greece, now in the possession of the Venetians, and our neighbour Country of Ireland; of which last, one writing thus maketh that Land to speak.

Ille ego sum Graiis Glacialis Hibernia dicta,

*Cui Deus & melior, rerum nascentium origo
Jus commune dedit, cum Creta altrice Tonantis,*

Angues ne nostris diffundant sibila in oris.

I am that Island, which in days of old

The Greeks did call Hibernia ycie-cold:

*Secur'd by God and Nature from this fear
(Which gift was given to the Creete, Joves mother dear)*

That pois'nous snakes should never here be bred,

Or dare to hiss, or hurtful venome shed.

Qu. *What is accounted the worthiest sign of liberty above all others?*

An. The covering of the head, or wear-
in of the Hat; as is well known to those
which are conversant in Antiquity. The
Lacones a people of *Peloponessus*, after they
had obtained to be made free Denizens
of *Lacedemon*, in sign of their got-
ten Liberty, would never go into the Bat-
tel but with their Hats on. Amongst the *A-*
fricans as it is written by good Authors, the
placing of a Hat on the top of a Spear, was
used as a token to incite the people to their
liberty which had been oppressed by Ty-
rants. But amongst the Romans we have
more variety. The taking off the Hat of
Tarquinus Priscus by an Eagle, and the put-
ting of it on again, occasioned the Augur to
prophecie unto him the Kingdom, which fell
out accordingly. In their Sword-plays when
one of the Gladiators, had with credit slain
his adversary, they would sometimes ho-
nour him with a Palm, sometimes with the
Hat; of these the last was accounted the
worthier, the Palm onely honouring the
Victor, but the Hat enfranchised him
whom it was conferred. *Erasmus* in his
Chil

Chiliads maketh the Hat to be the sign of some eminent worth in his that weareth it, on this he conjectureth that the putting on of Caps on the heads of such as are created Doctors or Masters, had its original; which custome is still of force in the Universities of England, the putting on of the Cap being never performed but in the solemn *Comitia*, & in the presence of all such as are either Auditors or Spectators of that days exercise.

Qu. Why have some people affirmed that women have no souls, and how is it to be proved by Scripture that they have?

An. It is to be proved by Scripture that they have out of those words in *Luke*, 1. 46. *My soul doth magnifie the Lord, &c.* which were the words of a woman, yet some envying against that Sex, and because of the faults of some few, condemn them all; amongst others, hear these verses of the Comedian.

*Trust women! ah fond man, nay rather trust
The Summer winds, th' Oceans constancy,
For all their substance is but levity:*

*Light are their waving vails, light their attires,
Light are their heads, and lighter their desires:*

Let them lay on what coverture they will

Upon themselves, of modesty and shame,

They cannot hide the woman with the same.

Trust women! ah fond man, nay rather trust

The false devouring Crocodils of Nile,
 For all they work is but deceit and guile :
 What have they but is feind'd, their hair is feind.
 Their beauty feind'd, their stature feind'd, their
 pace,

Their gesture, motion, and their grace is feind'd,
 And if that all be feind without, what then
 Shall we suppose can be sincere within ?
 For if they do but weep, or sing, or smile ;
 Smiles, tears and tunes, are engines to beguile ;
 And all they are, and all they have of grace,
 Consists but in the outside of a face, &c.

Qu. By what Æra or computation do they in
 Transilvania compute their time, besides that of
 the birth of our Saviour Christ ?

An. The transmigration of their Children ; which hapned the 22. of July Anno
 1376. which marvelous accident is thus delivered by *Verstegan*, an Author of good
 credit, who saith : that the Countrey being
 beyond credit troubled with Rats, a Musitian whom they call'd the *Pied Piper*, undertook for a great mass of money to destroy
 them : they agree, hereupon he tuneth his
 Pipes, and all the Ratts in the Country came
 after him dancing, and were drowned in a
 great River : this done he asketh his pay,
 but is denyed, whereupon he striketh up a
 new fit of mirth, and all the Children Male
 and

and Female follow after him dancing into the Hill *Hamelen*, which presently closed again, since which time the *Transilvanians* permit not any Drum, Pipe, or other Instrument to be sounded in that place; and established a Decree, that in all writing of Contract or Bargain, after the date of our Saviours Nativity, the date also of this their Childrens Transmigration should be added thereto.

Qu. *What three Creatures is the Dutch, French, and Spanish Nations compared unto?*

An. The *French* is said to be like a flea, quickly skipping into a Countrey, and as soon leaping out of it: the *Dutch* is compared to a Louse, slowly mastering a place, and as slowly being driven from their hold, the *Spaniard* is likened to a crab, which being crept into a place almost at unawares, is there so fast rooted, that nothing but the extremity of violence can force him out again.

Qu. *In what things do the French, Dutch, and Italians agree?*

An. The *French* hath valour, but with it *Vanitatem & Levitatem.*

The *Dutch* hath honest dealing, but *Gulam & Ebrietatem.*

The *Italian* discreet Carriage, but

Procreationem & Libidinem.

Moreover of these three Nations it is thus further added.

That the Italian is wise before hand.

The German wise in the Action.

And the French after it is done.

Qu. *In what three properties doth England exceed all other Countreys?*

An. For the fairest Women, the goodliest Horses, and the best breed of Dogs whatsoever.

Qu. *How many things are required in a woman to be perfectly beautiful?*

An. It is said, that all the beauties in the world serve but to make up one perfect beauty, where one brings a good Cheek, another a comly nose, a third a fair forehead, a fourth ruby Lips, a fifth an Alablaster ndck, &c. so one is wise till she speaks; another handsome till she goes: a third pretty till she laughs; one hath a slender body, another a winning eye, some carry loveliness, and others Majesty in their very countenances, all which must concur to make up one absolute beauty. And therefore it is said that when *Apelles* the famous Painter of Greece, was to pourtray the Goddess *Venus*, he assembled all the chief beauries of the Countrey, that from the several perfect

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ctions of them he might make one most excellent composition, to which one alludes in this Sonnet :

*Apelles like, when Nature did thee make ,
She view'd the beauties of the Earth each
one ;*

*And from them all the best of all did take,
That thou shouldst excell'd be by none.
And thus with Venus beauty she endow'd thee,
And Pallas like she wisdom to thee gave,
The learning of Cornelia she allow'd thee,
That thou no lack of any thing shouldst have.
To thee then 'thou great Emperess of all beauty,
I consecrate these Lines in thankful duty.*

Some other there are that say, that a woman to be perfectly beautiful, should have all these endowments and oppositions, viz. three hard, three soft, three short, three long, three black, three white : which they thus distinguish, three hard, her two breasts and buttock; three soft, her two hands and her belly; three short, her nose, and her two feet; three long, her fingers and her side; three black, her two eyes and her hair; three white, her two hands and her neck.

*All these fair Letters in one golden Book,
What Cynick might be blam'd to unclasp and
look.*

But now for the most part in stead of these

perfections, the imperfections of women are so covered by Art, that the most piercingest understanding may be deceived, according to that of the Poet,

With Tyres and Cloaths our Judgments blinded be,

And Woman is least part of what we see.

Sir Thomas Moor in his *Utopian Commonwealth*, telleth us how there is the Custom, for some Reverend O'd-Father, to bring in naked the young man; and some hoary Old-matron to present naked the young woman, between whom a marriage is motion'd, for (saith he) in buying a Horse the Chapman not onely vieweth his naked carcass, but taketh off also his Trappings and Sadle, lest under him some blame might lie hidden, and why then in choosing of a wife should we take one of whom we see no more than the face, (*unius palma spatium*) and perhaps scarce that. These are the words of Sir Thomas Moor, which though I do not like his plot, as being too libidinous, yet no question but the hasty marriages, and want of due acquaintance before the celebration of the Nuptials, makes many to be sped with such a fortune as is here described by the Poet.

*Who takes her Breakfast daily in her bed,
And spends the morn in dressing of her head,
And sits at dinner like a Virgin Bride,
And talks all day of nothing but of pride;
God in mercy may do much to save her,
But what a case is he in that shall have her?*

*Qu. What three Nations parts is it said
that is required to the making up of an absolute
woman?*

*An. The Italians will tell you, that for
the performance of this, there is required,
first the parts of a Dutch-woman from the
Girdle downwards. Secondly, the parts of
a French-woman from the Girdle to the
Shoulders; over which must be placed an
English Face for a grace to all the rest; and
yet Dr. Heylin in his Survey of France, saith,
that this position doth not hold good in the
French women; their shoulders and backs
being so broad, that they hold no proporti-
on with their middles:*

*But every one our women thus doth grace,
There is none like unto an English face.*

*Qu. In what Countrey is it that women have
the greatest Prerogatives?*

*An. In England, where they are not kept
so severely submiss as the French, nor so jea-
lously guarded as the Italian, as being, as
of a finer mould, so of a better temper than*

to yield to an inordinate servility, or continency, which makes them endued with so many priviledges amongst us, that *England* is termed by Foreiners *The Paradise of women*, as it is by some accounted *The Hell of Horses*, and *Purgatory of Servants*. And is a common by-word among the *Italians* that if there were a Bridge built over the *Narrow Seas*, all the women in *Europe* would run into *England*; they having her the upper hand in the streets, the upper most place at the Table, the Thirds of the *Husbands Estates*, and their equal shares in all Lands, yea, even such as are holden in *Knights Service*; priviledges wherewith women of other Countreys are not acquainted. So that we see it is as well a *Paradise for women*, by reason of their priviledges, as a *Paradise of women*, by reason of their unmatchable perfections.

Qu. Who was accounted the most brave *Virago* woman that ever *France* bred?

An. *Joan D' Arc*, a *Maid of Vancoulem* in *Lorrain*, whom they call *La Pucelle*; who when the *English* had almost over-run *France*, stoutly stood up for the defence of her Countrey; and having obtained an Army, marched up and down with the same in the habit of a man, giving to the *English* many

many overthrows, and taking some of their prime Commanders prisoners. At last she was taken prisoner her-self at the Siege of *Compeigne*, and delivered over to the Duke of *Bedford*, then Regent of *France*, who sent her unto *Rouen*, where she was burnt for a Witch on the sixth of *July*, Anno 1431. though some adjudge it extream cruelty in the *English*, and that she was rather a Saint than a Witch: of which two different opinions, hear one thus writing her Epitaph.

Here lies Joan of Arc, the which

Some count Saint, and some count Witch:

Some count Man, and some count more.

Some count Maid, and some count Whore.

Her Life's in question, wrong, or right,

Her Death in doubt, by Laws, or Might.

Mean time France a Wonder saw,

A Woman Rule 'gainst Salique Law.

But Reader be advis'd, and stay

Thy Censure till the Judgment-day,

Then shalt thou know, (and not before)

Whether Saint, Witch, Man, Maid, or Whore.

The Statue of this noble Virago all in Brass, being Habited all in compleat Armor, standeth at this day in *Orleans*, upon the middle of their-Bridge.

Qu. *Wherein doth Man chiefly differ from Beasts?*

An.

An. In two things especially, *Ratione & Oratione*, Reason and Speech.

Qu. How do Philosophers divide the parts of Life?

An. Into three; the Vegetive, the Sensitive, and the Rational: the Vegetive is that of Plants, Trees, &c. the Sensitive is of Beasts, Fowls, Fishes, and the like; but the Rational is onely peculiar to Man; though I must confess many are of opinion, that several beasts are endued with more than an ordinary reason, of which they instance the Elephant, and of whom they deliver this story, That in the great Battel betwixt *Alexander the Great*, and *King Porus* (an *Indian* Emperor) the Elephant which *King Porus* rode on, seeing his Master strong and lusty, rushed into the thickest of *Alexander's* Army; but when he perceived *Porus* to grow faint, he withdrew himself, and kneeling down, received all the Arrows shot against his Master in his own Trunk.

Qu. By what means may every man be accounted an honest man?

An. By endeavoring to be what he desires to seem.

Qu. What was an excellent Motto which comprehendeth in it the means whereby a man may quickly grow rich? (Counsel I know will

will quickly be bearkned unto by all.)

An. Nec habeo, nec careo, nec curo: I have not, I want not, I care not; which he enjoyeth that hath onely content, as the Divine Poet said,

*My wishes ar but few, all easie to fulfill,
I make the limits of my power the bounds
unto my will.*

Qu. What are the differences or kinds of Musick?

An. Among the Ancients I have met with three kinds of Musick, viz. First, that of the Greeks, which consisteth altogether of long Rules, or *Spendans*. This was the gravest and saddest of the rest, called by Aristotle, *Moral*, because it settled the Affections. Boetius, whom we account the Classical Author in this Faculty, calleth it *Lydian*, because in much use with those of that Nation, and now as generally received by the *Italians*. This is the Musick which *Elisha* called for, to invite unto him the Spirit of Prophecy, 1 King. 3. 15. and this is it which is yet sung in Churches, a practice which we derive from the Ancients, though some of late have opposed it, and which is much commended by that Doctor of the Latin Church, St. *Austin*. The second kind consisteth of a mixture of long and short Notes,
or

or of the *Dactylus*, which is termed active, because it raiseth up the Affections. *Boetius* calleth it the *Dorian*, because it had been in much esteem amongst the *Dorians*, a Greek People: we may now call it *English*, as being much used by us; and is that Musick which cleareth the Spirits, and is so sovereign an Antidote to an afflicted mind. The third sort is that which consisteth altogether of short Notes, or *Tribrachy*, and is by *Aristotle* said to be ravished, because it unhingeth the Affections, and stirreth them up to lasciviousness. *Boetius* termeth it *Phrygian*, as being the strain of that wanton and luxuriant people; in these days we may call it *French*, as being most delighted in by the striving Spirits and lightness of that Nation.

But the best Musick, far more sweet than honey.

Is when a mans own Purse gingle with money.

Qu. In what do several Nations differ, concerning their *Æra*, or computation of Time from which every reckoning takes its beginning?

An. The Christians make their Epoch the Birth of Christ, which happened in the year of the world 3962. but this reckoning they used not till the year 600. follow in the mean time the civil Account of the Empire. The *Mahumetans* begins their *Hegira*,

or

or Computation, from the return of their Prophet to Mecha, after he was driven thence by the *Philarchæ*, Anno Christi 617. The Grecians reckoned by *Olympiads*, the first of which is placed in the year of the World 3187. but this Account perishing under the *Donstontinopolitan* Emperors, they reckoned by *Indictions*, every *Indiction* containing 15 years; the first beginning whereof was about the year of Christ 313. which among Chronologers is still used. The Romans reckoned first from the building of their City, which was A. M. 3213. and afterwards from the 16 year of the Emperor *Augustus*, A. M. 1936. which beginneth somewhat before our Epoch from the Birth of Christ. This reckoning was used among the *Spaniards*, till the Reign of *Ferdinand the Catholick*. The *Jews* had divers Epochs, as the Creation of the World in the beginning of Time. Secondly, from the universal Deluge, Anno 1565. Thirdly, from the confusion of Tongues, Anno 1786. Fourthly, from *Abrahams* Journey out of *Chaldea* into *Canaan*, Anno 2021. Fifthly, from the departure of the Children of *Israel* out of *Egypt*, Anno 2451. Sixthly, from the year of Jubile, Anno 2499. Seventhly, from the building of *Solomons* Temple, Anno 2432. And

And eightly, the Captivity of Babylon, *is* no 3357. The most usual reckoning in *England*, is onely that of the Worlds Creation, and Christ's appearance in the flesh : the first is seldom used but onely by Chronologers and Writers of Histories.

Qu. Since Adam, Methusalem, and some other of the Patriarchs lived nine hundred and odd years, why did God never suffer any man to accomplish a thousand ?

An. Some learned Persons give this reason, because a thousand years hath in it a type of perfection ; and God never suffered any to fulfil it, to shew, that there is no absolute perfection in this world.

Qu. What two Philosophers were those who were so eminent for two notable qualities where with they were endued, the like of them not to be found in our modern Histories ?

An. Democritus and Heraclitus ; the first whereof always laughed, the other continually wept : which two different passions are much canvassed by Authors, which of them is most suitable to humane Nature ; indeed our appetites are most greedy to desire the first, but sound reason rightly weighed will conclude for the last : Solomon tells us, that it is better for us to go into the house of mourning than laughter : and that the laughter of fools

is madness. Besides, History tells us, that *Agelaustus*, the Grandfather of *Crassus*, a very wise man, was so reserv'd, that he never laugh'd in all his life but once, which was when he saw the Ass eating of Thistles. But what need we go any farther than the Holy Writ? if we consider our Blessed Saviour, we cannot find in the Scripture that he laugh'd, but that he wept we read of these three times,

1. When *Lazarus* was dead.
2. Over *Jerusalem*.
3. Upon the Cross, when he deliver'd up his Spirit with cries and tears.

Qu. What four things are those to which we are by Divines advis'd often to meditate upon?

An. Death, Judgment, Heaven, and Hell; to which may be added the Death of Christ, and the Temptations of the World, as one hath neatly couched in these Verses:

*Mors tua, Mors Christi, Fraus Mundi,
Gloria Cæli,*

Et Dolor Inferni, sunt meditandi tibi.

Thy death, the death of Christ, the worlds temptation, Heavens joys, Hells torment, be thy meditation.

Qu. What was the Sentence, according to the

the opinion of some, that Christ wrote with his Finger in the dust of the pavement of the Temple, when they brought the Woman before him which was taken in adultery?

An. Some say it was that which he spake, He that is without fault, let him throw the first stone at her: Others imagine it to be this, *Festucam in oculo fratris cernis, traw in tuo non vides*, Thou seest the mote in thy Brothers eye, but not the beam in thy own. But this case is doubtful, and for such questions I like the answer of him that saith, *Where the Scripture hath not a Mouth to speak, do not thou have a Tongue to ask.*

Qu. In what respect is our Birth and Death compared the one to the other?

An. In grief and sorrow, onely hereby is the difference, that the first is most painful to our Mothers, the last to our selves.

Qu. What is Life? and what is it to Live?

An. The beginning of mans life is sorrow, the end of it sorrow, and the middle nothing but grief and sorrow; which joyns both the middle and end, and maketh one compleat mass of sorrow; of which one writes,

What joy to live upon the Earth can be,

Where nought but grief and misery we see.

Here therefore what old age adviseth you

Young

young men, hear us old men, that being
young men heard old men, and have both
relation and experience found the truth
thereof.

Qu. Which is the best way to overcome
wrongs?

An. By neglecting them, according to
that of the Poet,

*Wrongs if neglected, vanish in short time,
But heard with anger, we confess the crime:*

Qu. How many are they among other Fa-
milies, that the whole world is governed by?

An. Three, Divinity, Law, and Physick,
as one wittily explains it in this Verse,

*Theologis animum subjecit lapsus Adami
Et Corpus Medicis, & bona Juridicis.*

Our Souls, our bodies, goods, by Adams
Fall,

Are to Divines, Physicians, Lawyers thrall.

Much to the same purpose is that which an
excellent Poet writ concerning our humane
bodies;

*Our bodies are like Shoes which off we cast,
Physick their Cobler is, and Death the Last.*

Qu. How many times was that stately Fa-
brick at Jerusalem built?

An. Three, the first by Solomon, in pro-
viding the Materials whereof there were
thirty thousand Workmen, who wrought
by

by the ten thousand a moneth in Lebanon, seventy thousand Laborers that bear burdens, eighty thousand quarry-men hewed in the Mountains; and to execute the business that it should not be according to the Proverb, *Church-work goes on slow*, there were no less than three thousand and three hundred Officers and Overseers.

What manner of Fabrick this was, you may read in the first of Kings, the sixth and seventh chapters, where it is fully described. It was destroyed by *Nebuchadnezzar King of Babylon*, An. Mundi 3350. After the return of the Jews again from the Babylonian Captivity, it was re-built, but far short of that stateliness and grandeur which it had at first; so that the Prophet *Haggai* had good occasion to say unto the People, *What is left among you that saw this House in her glory? is it not in your eyes in comparison of as nothing?* Haggai 2. 5. Now besides the stateliness of the Building, in five other things it was defective: for first it wanted the Pot of *Manna*, which the Lord commanded *Moses* to lay up before the Testimony for a memorial, *Exod. 6. 32*. Secondly, the Rod of *Aaron*, which onely amongst all the Rods of the Princes of *Israel* budded, and was by God commanded to be kept before the

the Testimony, for a token against the Rebels, *Corah, Dathan, and Abiram*, Num. 17. 10. Thirdly, the Ark of the Covenant, which was placed in the *Sanctum Sanctorum*, 1 King. 6. 19. Fourthly, the two Tables of the Law, written by Gods own Finger, which were by *Moses* placed in the Ark of the Covenant, *Exod.* 4. 20. And fifthly, the Fire of Sacrifice which came down from Heaven, which Fire was by the Priests to be kept continually burning.

The third Building thereof was by *Herod the Ascalonite*, who plucked down the second Building, and erected it more sumptuous and magnificent than before. In this Temple our blessed Savior and his Apostles preached Salvation to Jew and Gentile; so that we may say the glory of this latter Temple exceeded that of the first. It was finally destroyed by the *Romans* under the Conduct of *Titus* the Son of *Vespasian*, according to the words of our Saviour, that that generation should not pass away, when they should not see one stone thereof lying upon another.

*Why wonder we then that frail people die,
When such fair Monuments in ruine lie?*

*Qu. Which is accounted the chief Church of
all Paris in France?*

An

An. That of *Nostre Dame*, said to be first founded by *St. Saminian*, afterwards re-edified, or rather new built by *Philip Augustus* Anno 1196. It is a very fair and awful Building, adorned with a very beautiful Forts, and two Towers of especial height: At your first entrance on the right hand, is the Effigies of *St. Christopher*, with our Savior on his shoulders, of a very Gigantick stature: It hath in it four ranks of Pillars, thirty in rank, and forty five little Chapels, or Mass-closets, built between the outermost range of Pillars and the Walls; it is in length one hundred seventy four paces, and sixty in breadth, and just so many high. The two Towers are seventy yards higher than the rest of the Church, and is indeed a very beautiful Building, yet far short of what our Church of *St. Paul* in *London* was when it was in its glory:

*Before such time age made her ruinous,
Which Reverend Laud sought to revive again,
And make her to appear fair and gorgeous,
That she as Queen of all the rest might reign,
Whenas at last her glory did expire,
In that sad fate of Londons dismal Eire.*

Qu. What three English Churches are those that have their several Prerogatives before any other in the Land?

An.

An. Pauls, Westminster, and Salisbury;
Pauls for her Antiquity, *Westminster* for her
 curious Workman-ship, and *Salisbury* for
 variety of Pillars, Windows, and Gates.
 Secondly, *Pauls* before the late Conflagra-
 tion of Fire, was famous, for the continual
 Society of the Living; *Westminster* is re-
 nowned for her Royal Sepulchre of the
 Dead; and *Salisbury* famous for her Tri-
 partite Calculation of the Year, having in
 it as many Windows, Pillars, and Gates, as
 there are Days, Hours, and Moneths in the
 Year; of which Mr. *Cambden* the famous
 Antiquary thus writeth:

Mors canum. soles quot continet annus, in una
Tam numerosa, ferunt, & de fenestra micat.
Marmoreaſq; texet fuſas tot ab arte columna,
Comprenſas horas quot vagus annus habet:
Tot gaudet portis, quot menſibus annus abun-
dat:

Reſmira, at vera res celebrata fide.

How many days in one whole year there be,
 So many windows in one Church we ſee;
 So many Marble Pillars there appear,
 As there are hours throughout the ſitting
 year.

So many gates as Moons one year does view
 Strange tale to tel, yet not ſo ſtrange as true

E

For

For our other Churches, the most renowned is; First, the Cathedral of *Lincoln*. 2 For a private Parish-Church, that of *Ratcliff* in *Bristol*. 3 For a private Chappel, that of *Kings-Colledge* in *Cambridge*. 4 the Minster of *Ely*, though now much defaced by the injury of the late rebellious times. 5 For the curious workman-ship of the Glasse, that of *Christ-Church* in *Canterbury*. 6 For the exquisite beauty of the Fronts, those of *Wells* and *Peterborough*. 7 For a pleasant lightsome Church, the Abbey-Church at *Bath*. And 8 for an ancient and reverend Fabrick, the Minster of *York*: though many of these Churches which our hot-headed Zealots pretended were beautified by superstition, were in the late times of Rebellion, by sacrilegious ignorance, much defaced and ruined.

Qu. *Who was it (according to report) that built the Church of Sopham in Norfolk?*

An. Tradition tells us, that in former times there lived in that Town a certain Pedlar, who dreamed that if he came up to *London*, and stood on the Bridge there, he should hear very joyful News, which he at first slighted; but afterwards his Dream being doubled and trebled unto him, he resolved to try the Issue of it, and according

to *London* he came, and stood on the Bridge there for two or three days, but heard nothing which might give him any comfort in the least, that the profit of his Journey would be equal to his pains. At last it so happened, that a Shop-keeper there hard by, having noted his fruitless standing, seeing that he neither sold any Wares, nor asked an Alms, went to him, and demanded his business? to which the Pedlar made answer, that being a Countrey-man, he dreamed a Dream, that if he came up to *London* he should hear News. And art thou (said the Shop-keeper) such a fool to take a Journey on such a foolish Errand? why I tell thee this last night I dreamed that I was at *Sopham* in *Norfolk*, a place utterly unknown to me; where me thought behinde a Pedlars house, in a certain Orchard, and under a great Oak-tree, if I digged there I should finde a mighty Mass of Treasure: now think you that I am so unwise to take so long a Journey upon me, onely by the instigation of a foolish Dream! No, no, far be such folly from me, therefore honest Countrey-man, I shall advise thee to make haste home again, and not to spend thy precious time in the expectation of the event of an idle Dream. The Pedlar, who noted well his

E 2

words,

words, and knowing all the things he had said to center in himself, glad of such joyful News, went speedily home, and digged under the Oak, where he found an infinite Mass of Money, with part of which the Church happening to fall down, he very sumptuously re-edified the same; having his Statue therein to this day cut out in stone, with his pack at his back, and his dog at his heels; his memory being also preserved by the same form of picture in most of the glass-windows in the Taverns and Ale-houses of that Town to this day.

Qu. Wherefore on the top of Church-steeple is the Cock set upon the Cross, of a long continuance?

An. The Papists tell us, it is for our instruction; that whilest aloft we behold the Cross, and the Cock standing thereon, we may remember our sins, and with Peter seek and obtain mercy.

Qu. What is the cause why the Pope Christens his Bells?

An. That being by him thus sanctified, the sound of them might drive devils out of the air, clear the Skies, chase away storms and tempests, quench fires, & give comfort to all the dead that hear them: as the Bells themselves will tell you, being rung to this tune:

Be

Behold our uses are not small,
 That God to praise Assemblies call;
 That break the Thunder, 'wail the dead,
 And cleanse the air of tempests bred,
 With fear keep off the Fiends of Hell,
 And all by vertue of my Knell.

Qu. What three things is it wherein the Town of Saffron-walden in Essex doth excel?

An. A Magnificent House, a sumptuous Church, and a large pair of Stocks. The House that is commonly called *Audley-End House*, built by *Thomas Howard* Earl of *Suffolk*, in the time of King *James*, a most gallant uniform Building, little inferior to any of the choicest Statues in *Europe*. The Church stands in the middle of the Town upon a Hill, having an ascent each way unto it, which makes it appear the more graceful: It is very large, and adorned with curious Workman-ship, hath an excellent Ring of Bells, and hath from time to time been continually kept in good repair. The Stocks are made of one entire Tree, and will by the legs, wrists, and Thumbs, hold above forty several persons, and are by the Inhabitants of that town shown to strangers as a great rarity.

Qu. In what place did the Ancients com-

commonly use to bury their dead?

An. Former Ages would not permit any dead Corps to be buried within the walls of their Cities. Thus we read that *Abraham* bought a field wherein to bury his dead; and we finde in the seventh of *Luke*, that the widow of *Naim's* son was carried out to be buried. This instance also we finde to be used amongst the Athenians, Corinthians, and other of the Grecians. Amongst the Romans it was the fashion to burn the bodies of the dead within their City, which custom continued till the bringing in of the Laws of *Athens*, commonly called *The Laws of the Twelve Tables*; one of which Laws runneth in these words, *In urbe ne sepelito, nemo urito*. After this Prohibition, their dead Corps were first burned in *Campus Martius*, and there was covered in sundry places in the fields. The frequent Urns, or Sepulchral Stones digged up amongst us here in *England*, (as of late days were many in *Spittle-fields* near *London*) are sufficient testimonies of this assertion. Besides, we may finde in *Appium*, that the chief reason why the rich men in *Rome* would not yield to that Law, called *Lex Agraria*, or the Law of dividing the *Romane* possessions equally among the people, was because they thought it an irreligious

religious thing that the Monuments of their Fore-fathers should be sold unto others. The first that is Registred to have been buried in the City, was *Trojanus* the Emperor; afterwards it was granted as an honorary to such as had deserved well of the Republick: but afterwards when Christian Religion prevail'd o're heathenism, Church-yards (those Dormitories of the Saints) were consecrated, and the liberty of burying within the walls was alike granted to all.

Qu. Which is the surest way to make a mans name immortal, either by strong stone buildings and calling them after their own names; or like Homer, Virgil, or Ovid, by leaving behind them some witty Poem, or Invention in Paper?

An. To this the Poet will give you a ready Answer:

*Marmora Mæonii vincunt monumenta libelli;
Vivitur ingenio, cætera mortis erunt.*

The Muses Works, Stone Monuments
out-last,

'Tis Wit keeps Life, all else Death will
down cast.

Qu. What death (according to History) do we finde that Aristotle that great Philosopher, and Searcher out of the Secrets of Nature, that he died of?

An. History tells us that he drowned himself in the River *Enripus*, which being a small River betwixt *Euboea* and *Achaia*, and ebbing and flowing seven times in a day, contrary to the nature of other Rivers, when he could not finde out the reason thereof, it is said that he threw himself therein, with these words : *Quia ego non capio te, tu capias me.* If I cannot contain thee, thou shalt contain me.

Qu. Who was the first man that publicly in writing set forth a tractate of the *Antipodes*?

An. Many are of opinion that the *Antipodes* was known to the Ancients, although they were by them never discovered; and therefore it is said, *That in former times it was known that there were Antipodes, although the Antipodes were not known:* but the first that declared it in writing, was *Virgilius* Bishop of *Salizburg* in Germany, which *Boniface* Bishop of *Meniz* in that Countrey happening to see, and supposing that under that strange name some damnable Doctrine was contained, made complaint first to the D. of *Bohemia*, and next to Pope *Zachary*. Anno 745. By whom the poor Bishop (unfortunately in being learned in such a time of Ignorance) was condemned of Heresie for that

that which now every ordinary Seaman can demonstrate for truth.

Qu. *Who first broacht the opinion of the mutability of the Earth, that it turns round about the Center of the Sun?*

An. The first that publicly declared himself of this opinion was *Copernicus*, a Doctrine so strange in those times, that an able Poet thus writ to him:

*Thou thinks the Earth moves round, that's a
strange tale;
When thou didst write this, thou wert under
sail.*

And yet now this opinion is taken up by our ablest Astrologers, as *Mr. Vincent, Wing, Mr. Saunders, Mr. Leyburn,* and others.

Qu. *Why is Vertue more talked of, than practised?*

An. Because every one desires the name of Vertuous, although he do not deserve it, according to the Poet:

*Vertue we praise, but practise not her good,
(Athenian-like) we act not what we know;
So many men do talk of Robin Hood,
Who never yet shot arrow from his Bowe.*

The old Romane built a Temple to Honor, which whosoever would come to, must first pass throw the Temple of *Vertue*, intimating thereby that Honor was the Re-

ward of Vertue, and that without vertuous actions none could come to Honors preferments.

Qu. *What people lie in most state ?*

An. Beggars, who have the Heavens for their Canopy.

Qu. *What is the right part of a Judge ?*

An. To hear both sides indifferently, and not to be prepossessed in any case, for thereby though he do Justice, yet himself errs, according to the Poet ;

*He that doth Judge, and will but one side hear,
Though he Judge right, he's no good Justicer.*

Qu. *What is that that bears all, forms all, nourisheth all, increaseth all, creates all, buries all, and receives all into her again ?*

An. The Earth. :

Qu. *Why can no man be said to be truly happy or miserable in this life ?*

An. Because as the Poet said,
*Unmedled Joys here to no man befall,
Who least hath some, who most hath never all.*

Qu. *Who first found out the use of weights and measures ?*

An. One Phidon an Argine, in the time of Arbanes the Mede, An. M. 3146.

Qu. *What makes it that few people are contented with their condition ?*

An. Because the desire of riches encrea-
ses

ses in the getting of them, few people being contented with that state which God hath allotted to them.

*The poor have little, Beggars none,
The rich too much, enough not one.*

Qu. *Why was Diogenes accounted an Epicure?*

An. Because out of love to Wine, when it was all drunk out he would live in the Cask.

Qu. *Why do Beggars go with hungry bellies?*

An. Because it is Money rules the Roast.

Qu. *What is that is spoken of in the Hebrew, Greek, and Latine Tongues?*

An. That the Hebrew is most sacred, the Greek most rich, and the Latine most copious.

Qu. *How came the word Harlot first in use among the English?*

An. From Arlet King William the Conquerors Mother; whose Father Robert Duke of Normandy, passing through Falaise a town in France, and seeing this Arlet being a Skinners daughter, nimbly to trip it in a dance, he thought he would not be sluggish in a bed, and therefore sent for her to accompany him that night; to which she readily condescended, and the Duke that night begat on her William the Bastard, King of En.

England; in spite to whom, and disgrace to his Mother, the English called all whores *Harlots*, a word yet in use with us unto this day.

Qu. *Who first brought up that use of pledging one another, being drunk unto?*

An. This Custom took its original an such time as the Danes Lorded it in this Land, who used when the English drank, to stabb them, or cut their throats: to avoid which villany, the party then drinking would request some of the next sitters by, to be his surety or pledge whilst he paid Nature his due. And hence have we our custom of pledging one another, which begun at first upon necessity, is now grown to be a Complement, and common to all.

Qu. *What two Letters are those, that are our entrance into the world we all cry out upon?*

An. A and E, as the Poet explains in this verse.

Clamabam A, E. quotquot nascuntur ab Eva,

All cry out of E and A,

That are born of Eva.

Qu. *What is delivered in Histories concerning the three Kings of Collen, or the wise men that came out of the East to worship our Savior?*

An. It is said that those wise men were
thre e

three Kings, and that they came out of *Arabia*; first in respect that *Arabia* is East from *Jerusalem*; and secondly because it is said in the 72 Psalm, *The Kings of Arabia shall bring gifts*. Their bodies are said to have been translated from *Palestine* by *Helena* the Mother of *Constantine*, to *Constantinople*, from thence by *Eustasius* Bishop of *Millain*, unto *Millain*; and finally brought to *Collen* in *Germany* by *Rainoldus* Bishop thereof, Anno 1164. where they lie interred; the first of them being called *Melchior*, an old man with a long beard, who offered Gold as unto a King. The second called *Gaspar*, a beardless young man, who offered Frankincense as unto God. The third called *Balthasar*, a Black Moor with a spreading Beard, who offered Myrrh, as unto a man ready for his sepulchre.

*Three kings to th' King of Kings, three Gifts
did bring,*

Gold, Incense, Myrrh; as Man, as God, as King.

*Three Holy Gifts be likewise given by thee
to Christ, even such as acceptable be.*

*For Myrrh, tears; for Frankincense, impart
Submissive prayers; for pure Gold, a pure heart.*

*Qu. Wherefore did Pilate wash his hands
after he had condemned our Savior?*

An. Vainly thinking by that Ceremony

to

to wash the blood off from his guilty Conscience.

*O faciles animum, qui tristia crimina cedes,
Flumineæ tolli posse putatis aqua.*

Too facile souls, which think such hainous matters,

Can be abolish'd by the River waters.

We before spoke of the Popes Christening of Bells, now we will shew you in what manner it is done.

The Bell that is to be baptized, is so hanged that it may be washed within and without. Then in comes the Bishop in his Episcopal Robes, attended by one of his Deacons, and sitting by the Bell in his Chair, saith with a loud voice, the 50, 53, 56, 66, 69, 85, and 12 Psalms, or some of them; then doth he exercise severally salt and water, and having conjured these ingredients into an Holy-water, he washeth with it the Bell, both on the in-side and the out-side, wiping it dry with a Linnen Cloth, he then readeth the 145, 146, 147, 148, 149, and 150 Psalms, then he draweth a Cross on it with his right thumb dipped in hallowed Oyl, (*Chrisme* they call it) and then prayeth over it. His Prayer finished, he wipeth out that Cross, and having said over the 48 Psalm, he draweth on it with the same Oyl,

seven

seven other Crosses, saying, *Sanctificetur & consecretur Domine Campana ista, in nomine,* &c. After another Prayer the Bishop taketh the Censour, and putting into it Myrrh and Frankincense, setteth it on fire, and putteth it under the Bell, that it may receive all the fume of it. This being done, the 76 Psalm read, and some other Prayers repeated, the Bell hath received his whole and entire baptism, and is from thenceforth very fit and able to ring out, *Ding, Dong, Deng.*

Qu. *Who are those that pray for all,
Defend all,
Feed all,
Devour all?*

An. In the representation of an ancient picture, it was thus resolved: The pope with his Clergy says *I pray for you all*; The Emperor with his Electors, *I defend you all*; The Clown with his Sack of Corn, *I feed you all*; At last comes Death and says, *I devour you all*; For,

— *Mors ultima linea rerum.*

Death is a Pursivant with Eagles wings
That strikes at poor mens doors, and gates
of Kings.

Further Verses upon Death.

*Death is a Fisher-man, the World we see
His Fish-pond is, and we the Fishes be.*

He

He sometime Angler-like doth with us play;
 And sily takes us one by one away:
 Diseases are the murthering hooks, which he
 Doth catch us with; the bait, Mortality,
 Which we poor silly Fish devour, till strook,
 At last too late we feel the bitter Hook.
 At other times he brings his Net, and then
 At once sweeps up whole Cities full of men,
 Drawing up thousands at a Draught, & saves
 Onely some few, to make the others Graves;
 His Net some raging Pestilence: Now he
 Is not so kinde as other Fishers be;
 For if they take one of the smaller Frye,
 They throw him in again, he shall not die;
 But Death is sure to kill all he can get,
 And all is fish with him that comes to Net.

Qu. Why do the affections of Parents run
 upwards to their Children, and not their Chil-
 drens run downwards to them?

An. Experience tells us, that Parents are
 more tender and loving to their Children
 by far, than Children are dutiful and obe-
 quious to their Parents. Even as the Sap in
 the Root of a Tree ascends into the Bran-
 ches thereof, but returns not from the bran-
 ches to the Root again, but runs forth from
 thence into seed; so parents love their chil-
 dren, who return not that love to them a-
 gain, but their affections run forwards to a
 further

further procreation. Hence comes it to pass, that one father with more willingness brings up ten children, than ten children in his want, will sustain one Father. And whereas you hear of one unnatural Parent, you shall hear of ten disobedient children.

Qu. Have the Heavens a particular influence upon the same Climate, though the Inhabitants be changed?

An. Yes they have; for as these Celestial bodies considered in the general, do work upon all sublunary bodies in the general, by light, influence, and motion; so have they a particular operation on particulars. An operation there is wrought by them in a man, as born at such and such a minute, and again as born under such and such a Climate. The one derived from the setting of the Houses, and the Lord of the Horoscope at the time of his Nativity, the other from that Constellation which governeth as it were the Province of his birth, and is the *Genius*, or *Deus tutelar is loci*.

Qu. In what Points doth the Greek and Muscovite Church differ from that of the Romish and the reformed?

An. In these ten.

1. Denying the Holy Ghost to proceed from the Father and the Son.

2. de-

2. Denying Purgatory, but praying for the dead.

3. Believing that holy men enjoy not the presence of God before the Resurrection.

4. Communicating in both kinds, but using leavened bread, and mingling warm water with wine: which both together they distribute with a spoon.

5. Receiving children of seven years old to the Sacrament, because then they begin to sin.

6. Forbidding extream Unction, Confirmation, and fourth Marriages.

7. Admitting none to Orders but such as are married, and prohibiting marriage to them that are actually in Orders.

8. Rejecting carved Images, but admitting the painted.

9. Observing four Lents in the year: And tenthly, reputed it unlawful to fast on Saturdays.

The main points in which the Grecians and Muscovites differ, is in this manner of distributing the Sacrament, and the exacting of Marriage at the Ordination of Priests.

Qu. Wherein do the Chelchians differ from other Christians their Neighbours?

An. In three circumstances.

I. In

1. In not Baptizing their Children till the eighth year.

2. In not entering into Churches till the sixtieth year, but hearing Divine Service without the Temple.

3. In dedicating their youth to theft and rapine; their old Age to the difficult work of Repentance.

Qu. Wherein do the Jacobites differ from the Greek and Roman Church?

An. In four several opinions.

1. They acknowledge but one Will, Nature, and operation in Christ.

2. They use circumcision in both Sexes.

3. They sign their children with the sign of the Cross, imprinted with a burning Iron.

4. They affirm Angels to consist of two substances, fire and light.

These Jacobites are so called from *Jacobus Syrus*, who lived Anno 530. the Patriarch of his Sect is always called *Ignatius*, he keepeth his residence at *Garani* in *Mesopotamia*, and is said to have 160000 Families under his jurisdiction.

Qu. Of what Sect are those Christians called Melchites?

An. They are of the same Tenets with the Grecian, excepting onely that they celebrate

celebrate Divine Service as solemnly on the Saturday, as the Sunday. They take their denomination from *Melchi*, which in the *Syriack* signifieth a King; because in matters of Religion the people followed the Emperors Injunctions, and were of the Kings Religion, as the saying is.

Qu. *What Sect of Christians are those called Maranites?*

An. They are a People found onely in Mount *Libanus*; their Patriarch is always called *Peter*, he hath under his jurisdiction nine Bishops, and resideth commonly at *Tripolis*. They held heretofore divers opinions with the Grecians, but in the Popacy of *Clement* the eight, they received the Roman Religion, which they do still adhere to.

Qu. *What different Tenets are those of the Armenian Christians from the rest of their Neighbours?*

An. Four.

1. In receiving Infants to the Lords Table immediately after Baptism.
2. In abstaining from unclean Beasts.
3. In fasting on Christmas-day.
4. In holding their Children over the fire, as a necessary circumstance in Baptism, because *John* the Baptist told the people which

which followed him, that Christ should
 apirise them with the Spirit, and with fire.
 This Sect is very numerous, and is gover-
 ed by two Patriarchs, whereof the one
 hath under his jurisdiction all *Turcomania*, a
 great Province in *Armenia* the greater, com-
 prehending 150000. Families, besides very
 many Monasteries: and the other hath un-
 der him the two Provinces of *Armenia* the
 lesser, and *Cilicia*, comprehending 20000.
 Families or thereabouts.

Qu. *What are those Christians called Geor-*
gians?

An. They are the inhabitants of *Georgia*,
 and consent in most Doctrinal points with
 the Grecians, onely they acknowledge not
 the Patriarch of *Constantinople*, but have a
 Patriarch of their own, who is for the most
 part resident in his house on Mount *Sinary*,
 in *Palestine*, and hath under his jurisdiction
 eighteen Bishops.

Qu. *What were the different opinions of the*
Indian Christians, before such time they im-
braced the Doctrine of the Church of Rome?

An. 1. To administer the Sacrament
 with bread season'd with salt.

2. In stead of Wine to use the juice of
 Raisons, softned in water one night, and so
 dressed forth.

3. Not

3. Not to baptize their children till forty days old, unless in danger of death.

4. To permit no Images in their Churches, but of the Cross onely.

5. To debarr their Priests from second marriages.

And sixthly, to paint God with three heads on one body, denoting thereby the Trinity.

Qu. Wherein do the Copties or Christians of Egypt differ from other Christians?

An. In these four particulars.

1. They conferre all sacred orders, under the Priesthood, upon Infants immediately after Baptism, their Parents till they come to sixteen years of age, performing their office for them.

2. They allow marriage in the second degree of Consanguinity, without any dispensation.

3. They observe not the Lords-day, nor any other Festivals, but onely in the Cities.

4. They embrace and read in their Liturgies, a Gospel, written (as they say) by Nicodemus.

Qu. What special Sects were amongst the Jews?

An. These four, Scribes, Pharisees, Essenes, and Saduces.

Qu.

Qu. *What were the Scribes ?*

An. Their office was double; first to read and expound the Law in the Temple and Synagogues ; and secondly to execute the office of a Judge, in ending and composing actions.

Qu. *What were the Pharisees ?*

An. The Pharisees owe their name to *Phares*, which signifieth both *interpretari & separare*, as being both interpreters of the Law, and Separatists from the rest of the Jewish Church, besides the *Pentateuch*, or five Books of *Moses*, they adhered also to traditions. They denied the sacred Trinity, and held the fulfilling of the Law to consist in the outward Ceremonies. They relied more on their own merits than Gods mercy, attributing most things to destiny, and refused commerce with Publicans and Sinners.

Qu. *What were the Esseni ?*

An. The Esseni had their name from *Ascha*, that is, *facere*; because they wrought with their hands. They lived together as it were in Colledges, and in it every one had their Chappel for their devotion. All their estates they enjoyed in common, and received no man into their fellowship, unless he would give all that he had into their Treasury ;

sure; and not then under a three years probationership.

Qu. *What were the Saduces?*

An. The Saduces received their Name from *Sedech*, which signifieth Justice. They believed not the being of Angels or Spirits, the resurrection of the body, nor that there was a Holy Ghost: and received for Scripture onely the *Pentateuch*, or five books of *Moses*.

Qu. *Wherein doth the Fundamentals of the Mahumetan Religion consist?*

An. The whole is delivered in the Book of their Religion called the *Alcoran*, and is but an Exposition and Gloss of these eight Commandments.

1. Every one ought to believe that God is a great God, and onely God, and *Mahomet* is his Prophet.

2. Every man must marry to encrease the Sectaries of *Mahomet*.

3. Every one must give of his wealth to the poor.

4. Every one must make his prayers five times in a day.

5. Every one must keep a Lent one month in the Year.

6. Be obedient to thy parents.

7. Thou shalt not kill.

8. Do

8. Do unto others, as thou wouldest be done unto thy self.

Many other Injunctions he laid upon them, as forbidding them Wine, and the eating of Swines-flesh. Fryday he ordained to be the Sabbath day, to distinguish his Followers from Jews and Christians, who solemnize the days following. To those who observed his Religion, and faithfully kept his Laws, he promised Paradise, spread here and there with Silk Carpets, adorned with verdant flowery Fields, watered with Christaline Rivers, and beautified with Trees of Gold, and Arbors of pleasure, in whose cool shade they shall spend their time with amorous Virgins, whose mansion shall not be far distant. The men shall never exceed the age of thirty years, nor the women of fifteen; and both shall have their Virginities renewed as fast as lost.

Thus whereas men no knowledge have within them,

*This was the onely way to take to win them.
A carnal heart mindes onely sordid pleasure,
And never looketh after Heavenly Treasure.*

Many idle, ridiculous Opinions do they hold concerning the end of the world; that at the winding of a Horn, not all flesh only, but the Angels themselves shall die; That

E

the

the Earth with an Earth-quake shall be kneaded together like a lump of Dough: That a second blast of the same Horn, shall after forty days restore all again: That Cain shall be the Captain or Ring-leader of the Damned, who shall have the countenances of Dogs and Swine: That they shall pass over the Bridge of Justice laden with their sins in Satchels; that the greater sinners shall fall into Hell, the lesser into Purgatory only. That all those who professed and practised any Religion should go into Paradise; the Jewes under the Banner of *Moses*, the Christians under the Banner of *Christ*, and that himself should be metamorphosed into a great Ram, and all those of his followers into little fleas, who should shroud themselves in his long fleece, when he would jump into Heaven, and so convey them all thither. With a thousand of the like fopperies.

Qu. Which Heretick in his time had the most followers?

An. Arius a priest of *Alexandria*, who hatched that devilish Doctrine against the perpetual Divinity of *Christ*: to beat down which Heresie, the first Council of *Nice* was called, wherein was made the *Nicene Creed*, and the clause of *one substance with the Father*,

ther, proved to be agreeable to the Word. Constantine being then Emperour, sent for Arius to subscribe to the Decrees of this Council, who went to Constantinople with his own heretical Tenets written in a paper and put into his bosom; where reading before the Emperor the Decrees of the Council, he writ a Recantation of his Heresie, laying his hand on his brest, and swearing he meant as he had written: but though thereby he blinded the Emperor, God manifested his hypocrisie: for passing in great triumph through the streets of the City, a necessity of Nature enforcing him, he withdrew aside into a House of Ease, where he voided out his Guts, and sent his soul as a harbinger to the Devil, to provide room for his body. However his Heresie died not with him, but overspread so far, that one of the Fathers complained, *The whole world turned Arian*. And long time it was ere this Serpent of Error was knocked on the head by the Hammer of Gods Word, though very powerful then in the mouths of many faithful Ministers.

Many other Heresies might be reckon'd, which were frequent in the primitive times, as the *Nicholaitans*, *Donatists*, &c. but we descend to speak of some more modern.

Qu. Who was the first that broached this ridiculous Schism of the Adamites?

An. One Picardus a Native of Belgia, or the Low Countreys, who coming into Bohemia, drew a great sort of men and women unto him, pretending to bring them to the same state of perfection that Adam was in before his fall: and having gotten a great many disciples, they betook themselves to an Island called Paradise, and went stark naked, having no respect unto marriage, yet would they not accompany any woman until the man coming to Adam, said unto him, Father Adam, I am enflamed towards this woman: and Adam made answer, encrease and multiply. But long they had not lived in this lascivious course of Irreligion, but Zisca that renowned Bohemian Captain hearing of them, with a selected Band of Soldiers, entered their Eools Paradise, and put them all to the Sword, An. Dom. 1419.

The same pretence to bring men to Paradise, though in a different way, was once practised by Aladine a seditious Persian, who inhabited a Valley in that Countrey, which he fortified with a strong Castle. Hither he brought all the lusty Youths, and beautiful Maidens of the adjoining Provinces; The women were confined to their Chambers

the men to prison, where having endured much sorrow, they were severely cast into dead sleeps, and conveyed to the women, where they were entertained with all the pleasures youth and lust could desire, or a sensual minde affect. To the eyes were presented curious Pictures, and other costly Sights, the Ears were charmed with melodious Musick, the Nose delighted with odoriferous Smells, the Taste satiated with costly Viands, and the Touch satisfied with whatsoever might be pleasing unto it, nothing was wanting which a sensual appetite could desire to enjoy. Having lived in this happiness a whole day, they were in a like sleep conveyed to their Irons. Then would *Aladine* come unto them and inform them how they had been in Paradise, in which place it was in his power to seat them eternally, and which he would do if they would hazard their lives in his Quarrels. They (poor souls) thinking all to be real, swore to perform whatsoever he requested: whereupon he destinated them to the massacre of such Princes as he had a minde to be rid out of the way; which for the hopes of this Paradise, they willingly put in execution, refusing no dangers to be their the sooner. One of these was he who so despe-

rately wounded our King *Edward* the first, when he was in his Warres in the Holy Land.

Qu. Who was the most notorious Heretick of these latter times?

An. One *David George*, born at *Delft* in *Holland*, who called himself King, and Christ immortal. He fled with his wife and children Anno 1544 to *Basil*, where he divulged his doctrine; the chief Heads whereof were,

1. That the Law and the Gospel were unprofitable for the attaining of Heaven, but his doctrine able to save such as received it.

2. That he was the true Christ and Messiah.

3. That he had been till that present kept in a place unknown to the Saints.

And fourthly, that he was not to restore the house of *Israel* by death or tribulation, but by the love and grace of the Spirit.

He died in the year 1556. and three years after his Doctrine was by them of *Basil* condemned, his Goods confiscated, and his bones taken up and burned. He bound his disciples to three things.

1. To conceal his name.

2. Not to reveal of what condition he had been.

And

And thirdly, Not to discover the Articles of his doctrine to any man in *Basil*.

Thus every Age produces Hereticks,

Who against Christ, and true Religion kicks

Qu. From whence had the Sect of the Anabaptists their first original?

An. From Germany about the year 1527: being very rife in the Province of Helvetia, where one of them in the presence of his father and mother, cut off his brothers head, and said (according to the humour of that Sect, who boast much of dreams, visions, and enthusiasms) that God had commanded him to do it. Since which time this Sect like a pernicious infection, hath spread it self into many Countreys, having been very baneful to England, in our late uncivil civil wars.

I might instance many examples more of our late Schismaticks; as of the Ranters, Fifth-Monarchy-men, &c. but we will now turn our pen to other matters.

Qu. What women of all others are most fruitful?

An. Beggars wives, that of all others one would think should be most barren.

Qu. What is mans ingress and egress in this world?

An. He is born headlong into this world,

and carried to the grave with his feet foremost ; of which one thus writes :

*Nature which head-long into life did throng
us ,*

*With our feet forwards to our grave doth bring
us ;*

*What is less ours than this our borrowed breath?
We stumble into life, we go to death.*

*Qu. What is that State comparable unto,
wherein is most Nobles and Gentry, and the
Husbandmen are made their meer drudges ?*

*An. Sir Francis Bacon in his History of
Henry the Seventh, likens them to Coppice-
woods, in which if you let them grow too
thick in the stables, they run to bushes or
briars, and have little clean under-wood.
This may be evidenced by the Countrey of
France, which is very numerous of Nobles
and Gentry, but the poor peasants kept in
a miserable servitude ; by which means al-
though their Cavalry or Horse be very
good, yet their Infantry or Foot comes in-
finitely far short of those of ours in England,
where the Commons enjoy such priviledges
as the French peasants neither have, nor can
hope for.*

*Qu. What said the Poet concerning those
who first adventured to plough the Ocean waves
with a Ship ?*

An.

An. *Illi robur & æstriplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem.*

Hard was his heart as brasse, which first did
venture

In a weak Ship, on the rough Seas to enter.

Qu. *What King of Scotland was he, on
whom the Prophecy concerning Jacobs stone
was fulfilled, that a King of that Nation should
live to be crowned thereupon?*

An. King James, the first of that name of
England, and the sixth of Scotland, who was
Crowned at Westminster, whither the same
was brought by our Edward the first. at such
time as he harassed Scotland with Fire and
Sword, on which stone was this written:

*If Fates go right, where ere this Stone is
pight,*

The Regal Race of Scots shall rule that place.

This Stone is said to be the same on which
Jacob slept, when to avoid his brothers fury
he fled to Padan-aram, to Laban his mother
Rebeckahs brother. Of which stone one thus
further writes:

*The Stone reserv'd in England many a day,
On which old Jacob his grave head did lay,
And saw descending Angels whilst he slept,
Which since that time by sundry Nations kept*

*From age to age I could recite you how,
Could I my pen that liberty allow.*

*A King of Scotland ages coming on,
Should live for to be crown'd upon that
Stone.*

*Qu. What three things are those which are
accounted very strange, or rather miraculous in
the Countrey of Scotland ?*

*An. 1. The Lake of Mirton, part of whose
waters do congeal in winter, part of them
not.*

*2. The Lake of Lenox twenty four miles
round, in which are thirty Islands, one of
which is driven to and fro in every tempest.*

*3. The Deaf-stone twelve foot high, and
thirty three cubits thick; of this rare qua-
lity, that a Musquet shot off on the one side
cannot be heard by a man standing on the
other.*

*Qu. In how many forms doth a Physician
appear to his Patient ?*

An. In these three.

*1. In the form of a skilful man, when he
promiseth help.*

*2. In the shape of an Angel, when he
performs it.*

*3. In the form of a Devil when he asketh
his reward.*

And therefore it is the Physicians Rule,

Accipe

Accipe dum dolet.

Take the second Fee, while the Sick hand giveth it.

*But if Diseases thou hast none,
Let the Physician then alone ;
For he thereby may purge thy purse,
And make thy body ten times worse.*

Qu. *What Trade is set up at the least charge?*

An. A Scriveners : for the Wing of a Goose sets up forty of them.

Qu. *Of what four parts should a good History consist ?*

An. Of Annals, Diaries, Commentaries, and Chronologies, borrowing from them all somewhat to beautifie her self withal ; especially from Annals the year, and Diaries the day in which any remarkable business happened ; from Commentaries is derived matter, and from Chronologies consent of Times, and Coeternity of Princes.

Qu. *What is it that makes Physicians well?*

An. Other mens sickness, according to the Poet :

Physicians are most miserable men,

That cannot be deny'd :

For they'r ne'r truly well, but when

Most men are ill beside.

Qu. *What were the names of the seven wise men of Greece?*

An,

*An. Bias, Solon, Chilon, Cleobules, Pitta-
rus, and Periander, but now our age is grown
so wise, or self-conceited, that as the Poet
hath it,*

*The wise men were but seven, now we scarce
know*

So many fools, the world so wise doth grow.

*And yet I think I may safely say with an-
other Poet,*

*In these two terms all people we comprize,
Some men are wise, but most are otherwise.*

*Qu. Into how many parts is the world di-
vided?*

*An. Into four parts and four Religions:
Asia, Africa, America, Europe,
Jewish, Mahometan, Pagan, Christian hope.*

*Qu. Why did Godfrey of Bulloign, when
he took upon him the Title of the King of Jeru-
salem, yet by no means would be perswaded to
be crowned King?*

*An. Because he judged himself unworthy
to wear a Crown of Gold, where his Lord
and Saviour was crowned with thorns.*

With Golden Crown it is not fit t' adorn

*The servants head, where the Masters Crown
was thorn.*

*Such was the humility of great men in
former times; thus we read of Saladine,
Emperor of the Turks, that at his death he
caused*

caused a black shirt to be fixt on a spear, and carried round about his Camp with this proclamation, *This black shirt was all that Saladine Conqueror of the East, (after all his Victories and successes) carried with him to his grave.*

Who then would credence give to humane glory,

Since that the best of all is transitory.

Qu. By what means (according as it is deliver'd by Authors) was Constantine the great first converted to the Christian Faith?

An. Socrates Scholasticus writing thereon, saith, That when Constantine was appointed Emperor in Brittain, Maxentius was by the Pretorian Soldiers chosen at Rome, and Licinius nominated Successor by Maximinus. Against these Constantine marching, and being in his minde somewhat pensive, he cast his eyes up to Heaven: where he saw in the Sky a lightsome Pillar in the form of a Cross, wherein were ingraven these words, *In hoc vince.* The night following our Saviour appeared to him in a Vision, commanding him to bear the figure of that Cross in his Banners, and he should overcome his Enemies. Constantine obeyed the vision, and was accordingly victorious, after which he not onely favoured the Christians but

but became himself also one of that Holy profession.

This *Constantine* as most Writers agree, was the Son of *Helena*, daughter to *Cælus* or *Coylus* a British Prince; and *Colchester* was the place where he first beheld the light, as the Poet *Necham* learnedly sung.

*From Colchester there rose a Star,
The Rayes whereof gave glorious light,
Throughout the World in Climates far,
Great Constantine, Romes Emperor
bright.*

Helena his Mother was she that built the Temple of the Sepulchre at *Jerusalem*, and found out the Holy Cross; much adoe had the good Lady to finde the place where Christ was buried, for the Jews and Heathens had raised great Hillocks thereon, and built there a Temple to *Venus*. This Temple being plucked down, and the Earth digged away, she found the three Crosses whereon our blessed Saviour and the two Thieves had suffered; to know which of these was the right Cross, they were all carried to a woman, who had long been visited with sickness, and now lay at the point of death. The Crosses of the two thieves did the weak woman no good; but as soon as they laid on her the cross on which our Lord dyed,

dyed she leaped up and was restored to her former health : of this Cross there are in several places shown so many pieces, that (as one saith) were they all put together, they would break the back of *Simon of Cyrene* to carry them: but these are *pious frauds*, and so much the more tollerable, in that they bring great gain into the Popes Treasury.

Of the Temple thus built, was afterwards instituted an Order of Knights Templers, by *Hugh of Payennes*, Anno 1113. and confirmed by Pope *Eugenius*, their Ensign was a red Cross, in token that they should shed their blood to defend Christs Temple. They were buried Cross-legged, and wore on their backs the figure of the Cross, for which they were by the common people called cross-back or crouck-back, and by corruption crook-back. *Edmund* Earl of *Lancaster*, second Son to our *Henry* the third, being of this Order, was vulgarly called *Edmund Crook-back*, which made *Henry* the fourth conceited, that this *Edmund* (from whom he was descended) was indeed the eldest Son of King *Henry*, but that for his crookedness and deformity, his younger Brother was preferred to the Crown before him. These Knights in process of time grew very rich, having in all Provinces of *Europe* their

their subordinate Governors, in which they did possess no less than 16000. Lordships. The House of our Law Students in London, called the *Temple*, was the chief House of the Knights of this order in *England*, where at this day some of their Images are to be seen, with their legs across, as they were here buried; amongst whom was *William Marshal* the Elder, a most powerful man in his time, *William* and *Gilbert* his Sons, Marshals of *England* and Earls of *Pembroke*; upon *William* the Elder his Tomb, some years since, was read in the upper part *Comes Pembrochia*, and on his side this verse;

Miles eram Martis,

Mars multos vicerit armis.

This Order, which at first was very poor, insomuch that their common seal was two riding upon one Horse; in little time with insatiable greediness, they hoarded up great wealth, by withdrawing Tithes from the Church, appropriating spiritual things to themselves, and other bad means; which riches of theirs turned to their ruine; for *Philip* the fair King of *France*, having a plot to invest one of his Sons with the Title of King of *Jerusalem*, procured of the Pope the revenue of this Order, which he thought to do the better, because *Clement* the fifth then Pope,

Pope, for the love he bear to *France*, had transferred his seat from *Rome* to *Avignon*. But though he effected the one, he was deceived in the other; for this Order being dissolved, and many of them cruelly, and (as it is thought) unjustly put to death, the Lands thereto belonging were by a general Council given to the Knights Hospitallers, or of *St. John*: which said Knights of that Order in *England*, (whose principal mansion was in *Smithfield*,) sold the aforesaid House of the *Templars*, to the Students of *Laws*, for the yearly rent of ten pound, about the middle of the Reign of *Edward* the third, in whose hand it is continued unto this day.

Qu. *What four Countreys in England, are those which are famoused for four principal qualities?*

An. *Stafford-shire, Darby-shire, Cheshire, and Lanca-shire.*

Stafford-shire for Beer and Bread,

Darby-shire for Wool and Lead,

Cheshire the Chief of Men,

And Lanca-shire for fair Women.

Qu. *What place in England is accounted most safe in the time of War, according as we finde it proverbially said?*

An. *When as wars are aloft*

Safe

*Safe is he that's at Christ's Croft ;
And where should this Christ Croft be,
But betwixt Rible and Merfie.*

Qu. What may be said of these four Latin words ?

Quid Puer , Quid Senex.

An. Take away the first letter from Puer, or a Boy and there remains Ver, which signifieth the Spring.

Take two first letters from Senex, for an old man, and there remaineth Nex, which signifieth death : and thus are both their natures expressed in both their Names.

Ver.

Nex.

Ver is the Spring, most fragrant, fresh and gay.

Nex is the Night, that doth conclude life day.

Qu. What may we think of such as are jesters to Noblemen or Princes, or such as are Jack-puddings on Mountebanks stages ?

An. That a fool cannot perform the place, and none but Fools will undertake it.

Qu. What Book do not married men love to learn in ?

An. The Horn-book.

Qu. What be the three properties belonging to a Whore ?

An.

An. Nimble of her hand, quick of her tongue, and light of her tayl.

Qu. Whether are whores or Thieves most prejudicial to a Common-wealth?

An. Whores by far, for Thieves do onely steal and purloyn from men, and the harm they do is to embellish mens goods, and bring them to poverty, this is the onely end of mens thieving, and the prejudice that grows from robbing and filching: but if a man fall into the company of a Whore, she flatters him, she inveagles him, she bewitcheth him, that he spareth neither goods nor lands to content her, that is onely in love with his coyn. If he be married he forsakes his Wife, leaves his Children, despiseth his friends, only to satisfie his lust with the love of a base whore, who when he hath spent all upon her, and he brought to beggery, beareth him out like the prodigal Son, and for a small reward brings him, if to the fair'st end, to begg; if to the second, to the Gallows; or at the last and worst, to the Pox; or as prejudicial diseases.

Qu. What is the Art and cunning of a Whore?

An. Their eyes are Stauls, and their hands Lime-twiggs, *Cyrce* had never more charms, *Calipso* more enchantments, nor the
Sirens

Syrrens more subtile tunes, than they have crafty sleights, to inveagle young Cullies to their deceitful embraces.

Qu. Who were the most famous whores in former Ages?

An. Laïs, Thais, Rhodope, the Lady Rosamond, Jane shore, &c. nor must we think our present age to be altogether free.

*For thus the Poet on his word engages,
Whores are in this, as well as former ages.*

Qu. What is the Character of an honest Man?

An. That his Tongue is the Interpreter of his heart, though now considering the hypocrisie and fallshood of most men, we may say with the Poet,

*The tongue was once a servant to the heart,
And what it gave she freely did impart:*

*But now Hypocrisie is grown so strong,
She makes the heart a servant to the tongue.*

Qu. What is that which of running becomes staid, of soft becomes hard, of weak becomes strong, and of that which is infinite become but one?

An. Ice.

Qu. Who were the first that brought Tobacco into England?

An. It was first brought hither by the Mariners of Sir Francis Drake, Anno 1585.

but

but brought into more request and custom by Sir *Walter Rawleigh*, who is reported to have taken two pipes thereof as he went to execution. This Drug as it hath found many friends, so hath it met with divers enemies, who report it not onely consumptive to the purse, but that it impaireth the inward parts, corrupteth the natural sweetness of the breath, stupifieth the brain, and is so prejudicial to the general esteem of our Countrey-men, that one saith of them; *Anglorum corpora qui huic planta tantopere indulgent, in Barbarorum naturam degenerasse videntur.* The two chief vertues ascribed to it are, that it is good against *Lues venerea*, that loathsome disease, the Pox: and that it voideth Rheum: for the first like enough it is, that so unclean a disease may be firted with so unwholesome a medicine: for the second good quality attributed unto it, I think it rather to consist in opinion than truth, the Rheume which it voideth, being onely that which it self ingendereth. We may as wel conclude that Bottle-Ale breaketh wind, for that effect we finde to follow the drinking of it, though indeed it is onely the same wind which it self conveyed into the stomack. I confess in some respects being moderately taken, it may be serviceable
for

for Physick ; but Tobacco is by few taken now as medicinal, it is grown a good fellow, and fallen from a Phyfician to a Complement.

*He's no good fellow that's without the P O X,
Burnt Pipes, Tobacco and his Tinder-box.
Hear his farewell to it, who once much do-
ted on this heathenish weed.*

*Farewel thou Indian smoak, Barbarian Va-
pour,*

*Thou enemy to life, foe to waste paper,
Thou dost diseases in the body breed,
And like a Vulture on the purse doth feed,
Changing sweet breath into a stinking loath-
ing,*

*And with three pipes turn two pence into
nothing.*

*Grim Pluto first invented it I think,
To poison all the world with Hellish stink,
And though by many it hath been defended,
It makes men rotten ere their life's half ended
Base Heathenish weed, how common is it
grown,*

*That but a few years past was scarcely known!
When for to see one take it, was a riddle
As strange, as a Baboon to tune a Fiddle:
Were it confin'd onely to Gentlemen,
It credit were to take Tobacco then;
But Bedlams, Tinkers, Coblers, Water-bear-
ers*

Towr

Your common Drunkards, and most common Swearers,

Are them that use it most, which makes me muse,

That men of quality the same should use!

Things common, commonly are most neglected
Saving Tobacco, that is still respected.

If Mans flesh be like Hogs, as it is said,

Is sure by smoaking thus, is Bacon made.

Then farewell smoke, good for such things as these,

'Gainst Lice, Sore heads, Scabs, Mange, or French Disease.

Qu. What Countrey in all the whole world is most commended for the equal and just manner of the Rule thereof?

An. England; wherein there is referred to the King absolute Majesty; to the Nobles, convenient Authority; to the People an incorrupted Liberty: all in a just and equal proportion, a rare mixture of government, a perfect and happy Composition; wherein the King hath his full prerogative, the Nobles all due respects, and the people among other blessings perfect in this, that they are Masters of their own purposes, and have a strong hand in the making of their own Laws.

Qu. Who was the first that planted the Christian

stian Religion in England?

An. Joseph of Arimathea, whose body is affirmed to be buried at Glassenbury in Somerset-shire, in which place grew a Tree, that on the 24. of December would be bare and naked as other trees, but on the next day being Christmas day, it would be full of blossoms, and flourishing as other trees in Summer. This Hawthorn (for such it was) by ignorant zeal in the late times of Rebellion, was hewen down. I have heard also of an Oak in Stafford-shire, that every year on the same day, would bring forth green leaves fresh and flourishing, though the day before it were fear and dry; an evident argument of the truth of Christs appearing in the flesh, though of late, some more nice than wise, reject all such things, accounting them no other than meer superstitions, the rags and reliques of the Smock of the Whore of Babylon.

Qu. Who first erected Charing Cross?

An. Edward the first, in honor of his wife Queen Elenor, whom he loved so dearly that dying in his company in the North Countrey, intending to bury her in Westminster Abbey; in every place where her Corps rested, he erected a most magnificent Cross, the last of which was this at the end of the Strand,

Strand, commonly called *Charing-Cross*; which having stood the space of 350 and odd years, it was by avaritious blinded zeal commanded to be pulled down.

Thus Charing-Cross, which lasted many lives,

Was turn'd to Salt fillers, and Hasts of Knives.

It being built of fine Marble, there were many useful things made of the same; else had not the profit thereof been more than the superstition, it might (for ought I know) have stood there still.

Qu. *What was Diogenes opinion concerning Marriage?*

An. That for yong men it was too soon, for old men too late. So that by his rule men should not marry at all.

Qu. *What was the Epitaph, or Writing upon Diogenes Grave?*

An. *Epitaphium Dioginis Cynici, in cujus Sepulchro, pro Titulo, Canis signum est.*

Dic Canis, hic cujus tumulus? Canis. At Canis hic quis? Diogenis obiit? Non obiit, sed abit.

Englised.

Diogenes Epitaph written on his Tomb, with a Dog standing over it.

Tell me Dog, whose Tomb is this?

A Dogs: What Dog? Diogenes.

G

Dio;

Diogenes: *why died he?*

Because no honesty he could see.

Qu. *How many Letters are there in the bodily Tongue?*

An. As many as there are Books in the Old Testament; of which one thus further observes, that as two and twenty Letters forms our Voice, so two and twenty Books contains our Faith.

Qu. *What is the difference betwixt Art, Fortune, and Ignorance?*

An. I shall tell you in the words of the Poet:

*When Fortune fell asleep, and Hate did bind
her,*

*Art, Fortune lost; and Ignorance did finde
her,*

Sith when, dull Ignorance with Fortune store

*Hath been enrich'd, and Art hath still been
poor.*

Qu. *In what place was it, wherein there was together, a whole world of men and Languages?*

An. In Noah's Ark.

Qu. *What said Budæus concerning Plurarchs Books?*

An. That if all the learning in the world were lost, it might be found again in his Works.

Qu.

Qu. *What do you finde to be abominable superstition in the Papists?*

An. The carrying about of their breaden God, or the *Hoast* as they call it, being of the *Saerament reserved*; which is carried by a couple of Priests under a Canopy, ushered with Torches, and attended by a company of people which have no other employment. Before it goes a Bell continually tinkling, at the sound whereof all such as are in their houses, being warned that their God goeth by them, make some shew of Reverence; those which meet it in the street, with bended knees and elevated hands doing it honour. The Protestants of this Bell make a use more religious, and use it as a warning, or watch-peal, to avoid that street through which they hear it coming. This invention of the Bell hath somewhat in it of Turkism, it being the custom in all those Countrys where the Mahumetan Religion is professed, that at their Canonical hours, when they hear the Cryers bawling in the Steeples, to fall prostrate on the ground wheresoever they are, and kiss it thrice, so doing their devotion to *Mahomet*. The carrying it about the streets hath no question in it a touch of the Jew, this Ceremony being borrowed from that of carrying about

Qu.

G 2 the

the Ark on the shoulders of the *Levites*. The other main part of it which is the *Adoration*, is derived from the *Heathens*, there never being a people but they which afforded divine honors to things inanimate. But the people indeed I cannot blame for this Idolatrous devotion, their Consciences being perswaded, that which they see pass by them is the very body of their Savior. Certainly could the like belief possess the understanding of Protestants, they would meet it with as great devotion. The Priests and Doctors of the people therefore, are to be condemned onely, who impose and enforce this sin upon their Hearers, and doubtless there is a reward which attendeth them for it. Pope *Innocent* about the year 1215. in a Council at *Rome*, was the first that ordained it, ordering that there should be a Pix made to cover the Bread, and a Bell bought to ring before it. The Adoration of it was enjoyned by Pope *Honorius*, An. 1226. both afterwards encreased by the new Solemn Fast of *Corpus Christi* day by Pope *Urban* the fourth An. 1264. and confirmed for ever with multitudes of Pardons, in the Council of *Vienne* by *Clement* the fifth, An. 1310.

Qu. What other Popes were they, which brought up as ridiculous Customs, sti! used among them?

An.

An. Sergius the second, was the first that changed his name, for thinking his own name *Bocca di Porco*, or *Swines-mouth*, not consonant to his dignity, he caused himself to be called *Sergius*; which president his Successours have followed, varying their names contrary to their natures: So if one be a Coward he is called *Leo*; if a Tyrant, *Clement*; if an Atheist, *Pius*, or *Innocens*; if a Rustick, *Urbanus*, and so of the rest.

Sixtus the fourth brought in Beads, and our Ladies Pſalter.

Sergius the third, instituted the bearing about of Candles, for the purification of the blessed Virgin *Mary*.

Celestine the second, was the Inventer of that mad kinde of Cursing by Bell, Book, and Candle.

Sergius the fourth, was the first that on Christmas night, with divers Ceremonies, consecrated Swords, Roses, or the like, which afterwards are sent as a Token of love and honor to such Princes as they like best. *Leo* the tenth sent a consecrated Rose to *Frederick* Duke of *Saxony*, desiring him to banish *Luther*. The like did *Clement* the seventh to our *Henry* the eighth, for writing against *Luther*. *Paul* the third sent an hal-
lowed Sword to *James* the fifth of *Scotland*,
G 3 when

when he began the War with our *Henry* the eighth. The like did *Julius* the second to our *Henry* the seventh in his Wars against his Rebels.

Boniface the eighth instituted the Roman *Jubile*, and decreed that it should be solemnized every hundred years; but by *Clement* the sixth it was brought to fifty.

Clement the fifth first brought in Pardons, and Indulgences, and such like trumpery.

Qu. *What is the Popes chief stile, wherein the number of the Beast is reckoned, as in the thirteenth of the Revelation, and the last Verse is manifested in these words: Here is wisdom, let him that hath understanding count the nuber of the beast, for it is the number of a man, and his number is 666.*

An. *Vicarivs generalis Dei In terris.*

Englised,

Gods General upon Earth.

Thus reckoned,

DCLVVIIIIII.

Qu. *What is the Anagram of Roma, the Latine word for Rome?*

An. *Amor*, or Love, which one cast into this Distich,

*Hate and Debate Rome through the world
hath spread,*

Yet Roma Amor is, if backward read:

Thin

Then ist not strange, Rome hate should foster ?

No ;

For out of backward love all hate doth grow.

Qu. What number was most fatal to Rome?

An. The sixth number according to this Verse :

*Sextus Tarquinius, Sextus Nero, Sextus &
(Scilicet Papa Alexander 6.) iste*

Semper sub sextis perdita Roma fuit.

What other names or numbers to her won
In the sixth still she lost, was Rome undone.

Qu. Why is Rome taken to be Babylon,
mentioned in the Revelations?

An. Because it is said there, that the whore
thereof sitteth on a beast with seven heads,
which cannot so properly be understood of
any place as this, being built upon seven
hills, namely ; 1 *Palatinas*, 2 *Capitolinus*,
3 *Viminalis*, 4 *Aventinus*, 5 *Esquilinus* ;
6 *Catius*, 7 *Quiniralis* ; governed by seven
Kings, viz. 1 *Romulus*, 2 *Numa*, 3 *Annus
Martius*, 4 *Tullus Hostillus*, 5 *Tarquin Prif-
cus*, 6 *Servius Tullus*, 7 *Tarquin superbus* ;
And acknowledging seven several sorts of
Rulers, 1 Kings, 2 Consuls, 3 Decemviri,
4 Tribunes, 5 Dictators, 6 Emperors, and
7 Popes.

Qu. How many times hath Rome been ta-
ken by forraign Nations ?

G 4

An.

An. Ten.

1. By the *Gauls*, under the conduct of *Brennus*, the brother of *Belinus* King of *Britain*.

2. By *Alaric* King of the *Goths*, who conquered *Rome*, *Campania*, and *Naples*.

3. By *Genseric* King of the *Vandals*, a people which inhabited the Countrey now called *Swethland*.

4. By *Totila* King of the *Goths*.

5. By *Odoacer* King of the *Heruli*, who drove *Augustulus* out of *Italy*, and twice in thirteen years laid the Countrey desolate.

6. By *Theodoricus* King of the *Goths*, called by *Zeno* the Emperor, to expel *Odoacer*.

7. By *Gundebald* King of the *Burgundians*, who having ransacked all *Italy*, returned home, leaving the *Goths* in possession of the same, who after they had continued there seventy two years, were at last subdued by *Belisarius* and *Narses*, two of the bravest Captains that ever served the Roman Emperors. This *Belisarius* was a true Example of the mutability of Fortune, who having served his Countrey in great Command for many years, was at last brought to that necessity, as to stand by the highway-side and beg, *Dare obolum Belizario, Give a half-peuny to Belizarius*.

8. The

8. The eighth time was by the *Moors* and *Sarazens*, followers of *Mahomet* his Law, *Gregory* the fourth being Pope.

9. By *Henry* the fourth Emperor of *Germany*, *Gregory* the seventh Pope.

10. By *Charles* Duke of *Burbon*, An. 1528 in which *Rome* suffered more, than by the siege and sacking of the most barbarous Nations, *Clement* the seventh being then Pope.

Qu. How many Natural Languages, or Mother Tongues, which have no affinity with others, are spoken in Europe?

An. Fourteen.

1. Irish, spoken in *Ireland*, and the West of *Scotland*.

2. British, in *Wales*.

3. Cantabrian, or *Biscany*, nigh unto the Cantabrian Ocean, and about the Pyrenian Hills.

4. Arabique, in the Mountains of *Granada*.

4. Finnique, in *Finland* and *Lapland*.

6. Dutch (though with different Dialect) in *Germany*, *Holland*, *Denmark*, *Swethland*, and *Norway*.

7. Chanchian, which the East Friezlanders (or *Canchi*) speak among themselves; for to strangers they speak Dutch.

8. Slavonish, of great extent and use,

especially in the Turkish Countreys.

9. Illyrian on the East side of *Istria*, and in the Isle of *Veggin*.

10. Greek.

11. Hungarian.

12. Epirotique in the Mountainous parts of the Kingdom of *Hungary*.

13. Jazygian on the North-side of *Hungary*, between *Danubius* and *Tibisius*.

14. Tartarian, in the *Taurica Chersonessus* and European seats of that people.

Besides these fourteen several Languages, there is another us'd generally in most countreys of *Europe*, called the *Canting* tongue or Language, and spoken by a company of stout Rogues, Vagabonds, and Gypsies, which are divided into these eighteen sorts of the Male kinde :

1 An Upright man.

2 A Ruffler.

3 An Angler.

4 A Rogue.

5 A wilde Rogue.

6 A Prigger of Prancers.

7 A Palliard.

8 A Frater.

9 A Quire Bird.

10 An Abraham man.

11 A Whip-Jack.

12 *A Counterfeit Crank.*

13 *A Dummer ar.*

14 *A Jack-man.*

15 *A Patrico.*

16 *An Irish Toyl.*

17 *A Swigman.*

18 *A Cynchin-Co.*

Of all which I shall give you a short description, and first the *Upright-man* is the Chief or Prince of the rest, who commonly walks with a short Truncheon in his hand, which he calls his *Filchman*, he claims a share of whatsoever is gotten by any others, and can command any of their *Morts* or *Doxies* to leave another man, and to lie with him.

2. *Rufflers* are such as go under the pretence of maimed Soldiers, robbing country people that come late from Markets, exacting also tribute of the other inferior sorts of Rogues.

3. *Anglers* are such as with a Rod having an Iron hook at the end of it, angle at mens windows about midnight, where all is fish to them that comes to net; in the day time they beg from house to house, to spy best where to plant their designs, which at night they put in execution.

4. *Rogues*, whose very name denote their natures, they have fingers as nimble as the

Upright

Upright-men, have their Wenches and meeting places, where whatsoever they get, they spend; and whatsoever they spend is to satisfy their lust. Their company is dangerous, their lives detestable, and their ends miserable.

5. *Wild Rogues*, are such as are begotten of *Rogues*, and marked for villains in their swadling Clouts, which all their lives after they put in practice.

6. *Priggers of Prancers*, are Horse-stealers, for to *Prig* in the Canting language signifies to steal; and *Prancer* signifies a Horse. These have their female spies, that survey Meadows and Closes, whereby the better to take their prey.

7. *Palliards*, who are also called *Clapper-dudgeons*, are such as with their *Morts* beg from door to door; who to draw the greater pity towards them, with *Spere-wort* or *Arsenick* will draw blisters on their Legs, which at their pleasure they can take off again.

8. *Fraters*, are such as with a counterfeit Patent beg for some Hospital or Spittle-house; they are dangerous persons for any to meet alone, by reason of the frequent robberies which they commit.

9. *Quire Birds*, are those who have sung
in

in such Cages as *Newgate*, or some Country Goal, who having got loose, fall to their old trade of roguing and thieving again.

10. *Abraham-men*, are those we call *Tom-a-Bedlams*, terrible enemies to Poultry-ware, shifting their Wenches oftner than most people shift their linnen.

11. *Whip-jacks*, are counterfeit *Marri-ners*, who talk of nothing but fights at Sea, Piracies, Drownings and Shipwracks, they are very expert in robbing Booths at Fairs, which they call *Heaving the Booth*, they have always about them a counterfeit License, which they call a *Gybe*, and the Seals to it *Jarks*.

12. *Counterfeit Cranks*, are such as counterfeit the *Falling-sickness*, to kindle in men the greater compassion, foaming at their mouths, which they do by conveying a piece of white Soap into one corner of their Jaws, that causeth the froath to come boiling forth.

13. *Dummerars*, are those that dissemble dumbness, making a strange noise in stead of speech, to move peoples charity towards them.

14. *Fick men*, are such as can write and read, whose office it is to make them counterfeit Licenses and Passes, for which he is well

well rewarded of them.

15. *Patricos*, are their Priests, every hedge is his Parish, and every wandring Rogue and Whore his Parishioners, the service he says is onely the marying of couples, the solemnities whereof is thus. The parties to be wedded finde out a dead Horse, or any other beast, and standing one on the one side, and the other on the other, the *Patrico* bids them live together till death them part, and so shaking hands the Wedding is then ended.

16 *Irish Toyls*, are such as carry Pins, Points, Laces, and such like wares about, who under the pretence of selling such commodities, commit many villanies as it were by warrant.

17. *Swig-men*, are such as we call *Pedlars*, who carrying a pack at their back, and are little different from the *Irish Toyls*.

18. *Kynchin-Coes*, are little boys whose parents (having been Beggars) are dead, or else such as have run away from their Masters, and in stead of a Trade to live by, follow this kind of life to be low sie by. These *Kynchins* the first thing they do is to learn how to *count*, and the onely thing they practise, is to creep in at Windows or Cellar-doors.

Of

Of the women kinde there is onely these seven several sorts:

- 1 *Glymmerers.*
- 2 *Bawdy Baskets.*
- 3 *Antem Morts.*
- 4 *Walking Morts.*
- 5 *Doxies.*
- 6 *Dels.*
- 7 *Kynchin Morts.*

1. *Glymmerers*, are such as travel up and down with Licenses to beg, because their Houses have been consumed with fire; they shed great store of tears at the mention of their losses, and tell a lamentable story, how the fire destroyed their Barns, Stables, and out-houses, to move the people to the greater charity. These *Glymmerers* are defended by the *Upright-men*, who never walk along with them but keep aloof.

2. *Bawdy-Baskets*, are such as walk about with baskets on their arms, wherein are Pins, Needles, Laces, &c. under pretence of selling which, they steal Linnen, Pewter, or what comes next to their hand.

3. *Antem Morts*, are such as are married, being always attended with children, whom they employ to pilfer away what they can light on, which in their Language they call *Nilling of the Ken*.

4. *Walk-*

4. *Walking Morts*, are such as pretend themselves Widows, travelling about from County to County, making Laces upon staves, Beggars rape, or the like, they are subtil Queans, hard-hearted, light-finger'd, cunning in dissembling, and dangerous to meet, if any *Ruffler* or *Rogue* be in their company.

5. *Doxies*, are such as are neither Maids, Wives, nor Widows, they will for good victuals, or a small piece of money prostitute their bodies, are common pick-pockets, and oftentimes secret murderers of those infants which are begotten of their bodies.

6. *Dels*, are young Wenches, ripe for the act of Generation, but as yet not spoiled of their Maiden-heads, which is commonly done by the *Upright-men*, and then are they free for any of the brotherhood.

7. *Kynchin Morts*, are Girls of a year or two old, which the *Morts* their Mothers carry at their backs in their *Slates*, (which in the Canting tongue are Sheets) if they have no Children of their own they will steal them from others, and by some means disfigure them, that by their Parents they shall never be known.

Qu. *Wherein are beggars and rich men alike?*

An. In the Grave; which made *Dioge-*

nes to say, being searching in the Charnel-house amongst the dead skulls; that he could find no difference betwixt the skull of King Philip and another mans.

All in the Grave alike are made,

The Scepter, and the Sithe and Spade.

Qu. What would become of a great sort of men, if every one were served in their kinde?

An. A number of Tailors would be damn'd for keeping a Hell under their Shop-board, many Broakers would make their Wills at Tiburn, if the searching for stollen Goods which they have received, should like a plague but once come amongst them. Two parts of the Land, should be whipped at Bridewel for Leachery, and three parrs be set in the stocks for drunkenness.

Qu. Wherein hath the Beggars a priviledge over great persons?

An. In that he cannot fall lower than he is, whereas the great man is subject to that of the Poet,

In ways to greatness think on this,

That slipp'ry all Ambition is.

Qu. What was the dyet of former ages, in those days which were called the Golden Age of the world?

An. They catcht not then surfeits with eating of Capon, Partridge, and Pheasant; their

their dyet was Apples, Roots, Nuts, Dates, Figs, &c. and sometimes for rarities, Butter, Cheese, and Eggs; and for drink in stead of Sack, Claret, Muscadine, Ippocras, Mum, Beer or Ale, their beverage was the cool streams distilling from some uncorrupted Founrain, a description whereof we have in the eighth book of *Ovids Metamorphosis*, concerning the entertainment, which *Philemon* and *Bancis* gave to *Jupiter* and *Mercury*:

*Ponitur hic bicolor sincera bacca Minervæ,
Intibaque, & radix, & lactis massa coacti,
Ovaque non arri leviter versata familla,
Prunaque, & in patulis redolentia mala
camistris.*

*Hic nux, hic mixta est rugosis carica palmit;
Et de purpureis collectæ vitibus una;
Omnibus fœtilibus nitide. — —*

*They on the table set Minerva's fruit;
The double colour'd Olive, Endive root;
Radish and Cheese; and to the Board there
came*

*A dish of Eggs rare roasted by the flame.
Next they had Nuts, course Dates, and Len-
ten Figs,*

*And Apples from a basket made of twigs,
And Plums, and Grapes cut newly from the
Tree,*

All serv'd in Earthen dishes, Houſwifely.

Qu.

Qu. *What passion is most natural unto Man?*

An. Love, which entereth in at the eyes, and pierceth the heart, many setting their loves on such objects for which they can give no reason.

Qu. *Whether is Love the cause of likeness, or likeness the cause of love?*

An. Both.

Qu. *What creatures are those, some living, and some dead, that rule all the world?*

An. The Sheep, the Goose, and the Bee; for the Sheep yields Parchment, the Goose Quills to write it, and the laborious Bee brings Wax to seal it, as one hath wittily deliver'd it in these verses,

The Bee, the Goose, the Sheep,

Do so maintain the might

Of Monarchs, Kings, and States,

That wrong suppress not right,

The Bee brings sealing Wax,

The Goose our writing Quills,

The Sheeep his Parchment coat or skin,

For Deeds and dead mens Wills.

Qu. *What is the general saying concerning the Italian women?*

An. That they are Mag-pies at the door, Saints in the Church, Goats in the Garden, Devils in the House, Angels in the Streets, and

and Syrens in the Windows.

Qu. What Passion is most prevailing over the nature of man?

An. Fear; of which we read that it hath in one night turned the hair of the head from black to white, but most memorable is that example of one, who was pretended to be let blood to death, for being blinded and his arms bound, the Chyrurgions that were about him, onely saying, How bravely he bleeds on his arm, How gallantly on that, although they did nothing to him, at last one saying, Now the blood comes from his very heart, when they came to unblind him they found him liveless, struck stark dead with a panick fear.

Qu. Why is man called Microcosmus, or the little world?

An. As being the Epitome of the great Volume of Nature, borrowing from the Ange's, soul, from the brute Animals, sense; from Plants, life; from other creatures big-ness; but above all inferiors is endued with that prerogative of casting up his eyes to Heaven, to behold the excellencies of the Creation, wherein other Creatures are deficient.

Pronaq; cum spectent animalia cetera ter-ram,

*Os homini sublime dedit, cælumq; videre
Jussit, & erectos ad sidera tollere vultus.*

And where all beasts look with grovelling
eye,

He gave to man looks mixt with Majesty,
And will'd him with bold face to view the
Skie.

*Qu. What Art is that which makes use of
the vilest things in the world?*

*An. Physick, which makes use of Scor-
pions, Flies, Wasps, Serpents, Ear-wiggs,
Toads, and such like; nothing, though to
our apprehension never so seeming vile, but
serves to some use, according to that of the
Poet:*

*There's nought so vile that on the earth doth
live,*

*But to the earth some special good doth give;
Nor ought so good, but strain'd from that fair
use,*

*Revolts from vertue, stumbling on abuse:
Vertue it self turns Vice, being mis-apply'd,
And Vice sometimes by actions dignify'd.*

*Qu. Whether is the life of a rich covetous
Citizen, that swims in wealth and treasure, ca-
ring for none, nor beloved of any; or the life of
a Countrey Yeoman or Farmer, who lives in a
mediocrety betwixt poverty and riches, yet con-
tent with his estate, which of these two is to
be first preferred?*

An.

An. Better it is in the solitary woods, and in the wild fields to be a man among beasts, than in the midst of a peopled City, to be a beast among men. In the homely village art thou more safe, than in a fortified Castle; the stings of *Envy*, nor the bullets of *Treason*, are never shot through those thin walls: Sound Healths are drunk out of the wooden dish, when the Cup of Gold boils over with poyson. The Countrey cottage is neither batter'd down by the Cannon in time of War, nor pestered with clamorous Suits in time of Peace. The fall of Cedars that tumble from the tops of Kingdoms, the ruine of great Houses, that bury families in their overthrow, and the noise of shipwrack that beget even shrieks in the heart of Cities never send their terrors thither; that place stands as safe from the shock of such violent storms, as the Bay-tree does from lightening.

Qu. Who are the subjects that pay tribute to the Countrey Farmer?

An. The Meadow gives him her pasture, the Trees pay custom with their fruit, the Plough sends him in Corn, the Ox bestows upon him his labor, and the Sheep cloathes him with his wool.

Qu. How came the famous Poet Buchanan

off, when travelling into Italy, he was for the
freeness of his writing, suspected of his Religion
and taken bold of by some of the Popes Inquisi-
tors?

An. By writing to his Holiness this Di-
ction :

*Laus tua, non tua fraus, virtus non copia
rerum,*

Scandere te fecit hoc decus eximium.

Thus Englished.

Thy praise, not fraud; thy vertue, not thy
store,

Made thee to climb that height which we
adore.

For which Encomion he was set at liberty
and being gone out of the Popes Jurisdicti-
on, he sent to his Holiness, and desired ac-
cording to his own true meaning, to read
the self same verses backward, which then
run thus :

*Eximium decus hoc fecit te scandere rerum,
Copia, non virtus, fraus tua, non tua laus.*

Englished.

The height which we adore, what made
thee climb?

Not vertue, nor thy worth; rather thy
crime.

Qu. *What Inscription, or Motto, was that
which Martin de Asello fixing over his Gate,*
by

by reason of false pointing of the Painter, cost him his Bishoprick?

An. Porta patens esto nulli, claudaris honesto.

Where the Painter mistaking himself, made the Comma at *nulli*, by which it was thus: *Gate be open to none, but shut out all honest men.*

The Pope riding that way, before *Martin* had corrected his inscription, taking it for a grand abuse towards him, discarded him of his bishoprick, and placed another in his house; who kept the Inscription still, but onely added the Comma, and made it thus:

Porta patens esto, nulli claudaris honesto.

Adding thereto.

Ob unum punctum carint Martinus Asesto.

Gate open to the good, and shut out none; For one poor point, all is from *Martin* gone.

The like fallacy was used to our King *Edward* the second, who being made a prisoner by his Rebellious Subjects; to his Keeper was sent this verse.

To seek to shed King Edwards blood

Refuse to fear I hold it good.

Where his Keeper making the comma at *fear*, when it should have been at *refuse*, the unhappy Prince by that disloyal Legerdemain of words, lost his life.

Qu. In what *Ænigma*, or Riddle, was that Grand Traitor Oliver Cromwel's name included?

An. The Heart of the Loaf, and the head of the Spring,
Is the Name of the Man that murther'd the King.

The heart of the Loaf is the *Crom*, and the Head of the Spring is the *Well*, which put together is *Cromwell*.

Qu. Which were the ten general Persecutors so famously known in the primitive Church?

An. The first was under Nero that bloody persecutor, and enemy of mankind, who set the City Rome on fire, and ript up his Mothers belly to see the place of his conception, Anno 67. The second was under Domitianus, Anno 96. The third under Trajan, Anno 100. The fourth under Marcus Antoninus, Anno 167. The fifth under Severus, Anno 195. The sixth under Maximinus, Anno 237. The seventh under Decius, Anno 250. The eighth under Valerianus, Anno 259. The ninth under Aurelianus, Anno 278. The tenth under Dioclesian, Anno 293. Yet notwithstanding these cruel Persecutions, wherein (as one of the Fathers writeth) there were murdered five thousand every day in the year, excepting
H only

onely the first day of *January*, yet were they like *Camomile*, the more they were trode on, the thicker they grew, and the blood of the *Martyrs* proved to be the seed of the *Church*.

Qu. How many were the *Sybils*, and what were their names?

An. They were in number ten, viz. 1 *Persica*, 2 *Lybica*, 3 *Delphica*, 4 *Cumea*, 5 *Samia*, 6 *Helespontiac*, 7 *Tiburtina*, 8 *Albunea*, 9 *Erythrea*, 10 *Cumana*.

The first was of *Persia*, called *Samberta*, which among other prophecies, said, *The womb of the Virgin shall be the salvation of the Gentiles*.

The second was of *Lybia*, one of her Prophecies were, *The day shall come that men shall see the King of all living things*.

The third was *Themis* fir-named *Delphica*, because she was born and prophesied at *Delphos*, where was the Oracle and Temple of *Apollo*; one of her Prophecies runs thus: *A Prophet shall be born of a Virgin*.

The fourth was *Cumea*, born at *Campagna* in *Italy*, of whom *Virgil* maketh mention in his book of *Æneids*, who prophesied, *That God should be born of a Virgin, and converse among sinners*.

The fifth was called *Samia*, born in the
Isle

Isle of Samos, which said, *He being rich, should be born of a poor Virgin; the creatures of the earth should adore him and praise him for ever.*

The sixth was called *Hellespontica*, born at *Marmiso* in the Territory of *Troy*, she prophesied, *A woman shall descend of the Jews, called Mary, and of her shall be born the Son of God, his Kingdom shall remain for ever.*

The seventh was *Albunea*, fir-named *Tyburina*, because she was born at *Tybur*, fifteen miles from *Rome*; one of her prophecies was this: *The invisible word shall be born of a Virgin, he shall converse among sinners, and shall of them be despised.*

The eighth was *Albunea*, who prophesied, *The Highest shall come from Heaven, and confirm the Counsel in Heaven, and a Virgin shall be shewed in the Valleys of the Desarts.*

The ninth was the famous *Erythrea*, born in *Babylon*, who especially prophesied a great part of our Christian Religion, in certain Verses recited by *Eusebius*: the first Letters of every which Verses being put together, makes these words, *Jesus Christ, Son of God, Saviour.* These verses are translated into Latine by *St. Augustine*, Lib. 11. Cap 25. of *The City of God*, where they may be read at large, and are excellently well translated

by Sir John Beaumont, where they may be found amongst his Poems.

The tenth was called *Cumana*, from the name of the place where she lived; she prophesied, *That he should come from Heaven, and reign here in poverty.*

This last Sybil is affirmed to be she who writ the Nine Books of the Sibyls, which were by an old woman presented to *Tarquinius Superbus*, demanding for the same a great sum of money, which he being unwilling to pay, the old woman burnt three of them before his face, requiring as much money for the other six; which being denied, she also burned three more of them, asking as much for the three remaining, as for the rest; which *Superbus* amazed, gave, and the old Trot vanished. These books contained manifest Prophecies of the Kingdom of Christ, his Name, his Birth, and Death. They were all afterwards burned by the Arch-traitor *Stilico*, so that those Prophecies which are now extant, are onely such as are extracted out of others writings, wherein mention of them was made.

Qu. *What is it that may be said concerning the ubiquity of Marriage?*

An. One Bed can hold a loving man and wife,

A whole house cannot hold them being at strife.

Qu. *What is the difference between the love and lust of a Courtezan?*

An. That her love is like breath on steel; soon on and soon off, but her lust is as boundless as the Ocean, still ready for anothers embraces, and prostitutes her body to every new commer.

Qu. *What is the difference betwixt saying nothing, and doing nothing?*

An. The Poet will tell you in these verses.

*Little or nothing said, soon mended is,
But they that nothing do, do most amiss.*

Qu. *What may Law in the abuse thereof, fitly be compared unto?*

An. To a thicket of Brambles, into which by tempest the poor sheep being driven from the plains, come there for refuge, and so loose their fleeces, or like to the Spiders web, in which the little flies are caught, but the great ones break through with ease.

Qu. *Wherein did the old Romans shew the love that they bear unto Vertue?*

An. In erecting a Temple to Honour, into which none could come but he must first pass through the Temple of Vertue; to signifie that those that trode in the paths of

Justice and Vertue, should at last be crowned with honor and dignity.

Qu. What is the reason that women love their ease more than men ?

An. When man lay dead-like, woman took her life,

From a crookt embleme of her nuptial strife ;

And hence (as bones would be at rest) herease

She loves so well, and is so hard to please.

Qu. Wherein consists the praises of a Country life ?

An. The Countrey-man is thrice happy in this, that he plays not with his wings in the golden flames of the Court, nor setteth his foot into the busie throngs of the City, nor runneth up and down in the intricate mazes of the Law ; but resting contented in the Winter to sit by a countrey fire, and in the Summer to lay his head on the green pillows of the Earth : where his sleep is soft slumbers, and his waking pleasant as golden dreams. His highest ambition is to get up unto the Mountains, where he thinks himself a petty King, the greatest Trees standing trembling before him, to do him reverence, which he calleth his Nobles, on each side of him, he beholdeth ranks of Oaks which

which he counteth his *Guards*, the *Willows* that bend at every blast, he accounteth his flatterers, and the *Vallies* humbled at his feet, he termeth his slaves. No Prince in the world keeps more skilful Musicians, the Birds are his consort, and the winde instruments they play upon, yield ten thousand several tunes.

*Thus doth he rest secure, whilest he doth lie
Too low for Envy, and for scorn too high.*

Qu. *Who are the most proud and imperious of all others?*

An. Such as have been raised from the Dunghil to some preferment, according to that old English Proverb of ours, *Set a Beggar on Horseback, and he will ride to the Devil;* With which agreeth that of the Poet,

None looks to be accounted

More, than a Beggar mounted.

Qu. *What is the difference of valour in several persons?*

An. Some are truly valorous, and those are such who wil nobly engage in a just quarrel; others are cowardly valorous, to which alludeth the Proverb, *Make a Coward fight, and he will kill the Devil;* and to this purpose we have a story of a Gentleman that kept a Welshman to his man: It so fortun'd that as they rid abroad, they were set on by two

thieves; The Gentleman defended himself for a good space, while this man stood still looking on, but offering no help to his Master: At length the Gentleman having received some wounds, was forced to yield and deliver up his money to the thieves, but withal requested them, that since his man would not fight, he yet might receive some of the blows, and therefore desired them to give him three or four good stroakes over the back: this was no sooner desired, but as readily granted, and as soon performed. But *Taffy* feeling the smart of the blows, his Welsh blood was soon up, he thunders lightning and revenge upon them, soon disarms one of the thieves, and with his sword deeply wounds the other, so that in a little space they both became the objects of his mercy, the money they received is re-delivered, and upon their knees they ask pardon. The third are such as are onely valiant in their drink; of which last the Poet thus writes:

Who onely in his Cups will fight, is like

A Clock that must be oyl'd well e're it strike.

Qu. How many veins are there in the body of a man?

An. As many as there are days in the year, according as it is set down in this verse

For

*For that in us all things may vain appear,
We have a vein for each day in the year.*

Qu. How many bones are there in a perfect man?

An. 284. which are thus singly collected in the head forty nine, in the breast sixty seven, in the arms and hands sixty one, in the feet sixty; in all 284. according to the Poet,

The bones which do support our Earthly Tower,

Are numbered, two hundred eighty four.

Qu. How many teeth hath a man, according to the Poets Rule?

An. Sunt homini dentes triginta duo comedentes.

*The Grinders which in time are said to cease,
Are number'd thirty two at best increase.*

Qu. Which were the most famous Tyrants in their time?

An. 1. Nero a Heathen Roman Emperor, who commanded Rome to be set on fire and then accused the Christians for doing it; he also (most unnaturally) caused his Mother's belly to be ripped up, that he might see the place of his conception.

2. Caligula another Roman Emperour, who wished that all the people of Rome had

but one neck, that he might strike it off at a blow.

3. *Phalaris*, a Tyrant of *Agrigentum* in *Sicily*, for whom *Perillus* made a brazen Bull, into which those whom he intended to torture were put, a fire being made under it, the extremity of the heat causing them to roar out, made the brazen statue to bellow like a Bull, the Tyrant (onely just in this) causing *Perillus* to hanſel it firſt himſelf, upon which *Ovid* thus writes,

—*Nec enim lex juſtior ulla,
Quam necis arte perire ſua.*

Moſt juſt it is a man ſhould be tormented
With that which firſt his cruel wit inven-
ted.

4. *Dioniſius* a King of the ſaid country of *Sicily*, whoſe Tyrannies were ſo odious that there were continual execrations poured on him, onely one old woman prayed for his life; who being asked the cauſe, made anſwer, that ſhe knew his Grand-father to have been bad, and after by prayers they had obtained his death, his Son ſucceeded far worſe than the Father: and after their curſes had alſo prevailed over him, came the preſent Tyrant worſe than either: for whoſe life ſhe was reſolved to pray, leſt after his deceaſe the Devil himſelf ſhould come amongſt them.

Qu.

Qu. Why do great persons bear themselves up high over their inferiors, seeing we are all made of one mould?

An. Because too much familiarity breeds contempt, the Eagle scorns to meddle with the Kite, the Lyon with the Mouse; to contend with an ignoble enemy is an act inglorious, and to conquer them almost as much dishonour, as by them to be overcome.

Qu. Wherefore do the Jews break the Glass in which the Bride and Bridegroom drink?

An. To admonish them that all things in this world are transitory and brittle as the Glass, and therefore they must be moderate in their pleasure and desires.

Qu. What custom had they of Bæotia in Greece, concerning the marriage of their daughters?

An. When the Bride was carried home to her betroathed Husband, they used to burn before the door the Axel-tree of the Coach in which she came thither; giving her by that ceremony to understand, that she must restrain her self from gadding abroad; and that being now joyned to an Husband, she must frame her self to live and tarry with him, without any hope of departure.

Qu. Wherein is a good wife compared to a Snail?

An.

An. Because she carries her house on her head; but a bad wife makes her husband headed like a Snail.

*I know not which lead most unnatural lives
Horn-headed husbands, or light wag-tayl'd
wives.*

Qu. whether is better wealth or wit?

An. This may be resolved by several circumstances, that folly is the most hatefullest thing in the world; a man without wisdom is but a moving block, and though adorned with golden trappings, his long ears will show him to be an Ass; for folly in a mans breast like the sin of murther, will not be hid

Qu. Why do rich men love more fervently than poor men?

An. Though some do say that in Love there is no lack, yet when once wealth Loves fuel is spent, we oftentimes see Love thereby is also extinguish'd, according to that of the Poet: Love is maintain'd by wealth, when all is spent, Adversity then breeds the discontent.

Qu. What four things be those that be grievous to our eye sight?

An. 1. Smoak out of the moist Wood.
2. Wind in a storm.
3. An empty purse.
4. To see our enemies fortunate, and our friends unhappy.

Qu.

Qu. In what place of Europe is it where the Barrells are so much preferred before the Bar?

An. Hambourg in Germany, in which Town are 777. Brewers, and but one Lawyer: the reason why there is such a huge disproportion between the number of Brewers and Lawyers, is, because their differences are sooner divided over a Can than by course of Law; thus strong Beer which in some Countreys breeds quarrels, here ends them, and where strife ceaseth, there is little need of the Lawyer.

Qu. What man of all others is most worldly miserable?

An. He who having once sate on the top of Fortunes Wheel, is after by the blinde Goddess brought to want and penury, according to the Poet:

Adversity hurts none, but onely such

Whom whitest Fortune dandled has too much.

Qu. Of which Countrey were the seven Sleepers, what were their names, and how long (according to tradition) was the time that they slept?

An. History tells us that they were born in Ephesus, and lived in the time of the seventh persecution under Decian the Emperor,

ror, their names were, 1. Maximilian, 2. Malchus, 3. Marciannus, 4. Denis, 5. John 6. Serapion, and 7. Constantius: These men to avoid the heat of the persecution fled to a Cave in the mount of Celion, where they fell fast asleep; which Caves mouth was stopped up by their persecuters, and they remained sleeping therein 208. years, until the time of Theodosius the Emperor, when it being again opened, they came out of the same well and lively as if they had slept but one night.

Qu. *Who is the Father of all Lies and untruths?*

An. We read in the Scripture that the Devil is the Father of lies, to which we may add as a second cause, wide-mouth'd rattling Fame, according to that of the Poet:

*Error by Error, tales by tales great grow;
As Snow-balls do, by rouling too and fro.*

To which also we may add that of Ovid.

*The thing false told, grows great as it would
burst,*

And every one adds second to the first.

Qu. *What is the Character that one giveth in his censure of several Kings in Europe?*

An. That the Emperor of Germany, is Rex Regum, - because he hath under him such a number of Reguli, or free Princes, the King
of

of Spain, *Rex Hominum*, because of his subjects reasonable obedience; the King of France, *Rex Asinorum*, because of their infinite Taxes and Impositions; and the King of England, *Rex Diabolorum*, because of his subjects often insurrections against, and depositions of their Princes.

Of the River Nilus in Egypt.

It is uncertain where this famous River hath its head or Fountain, whether in the Mountain of the Moon, or the Lake Zembre in *Æthiopia interior*: but certain it is that it runneth in one continual Channel, till it washeth the midland of Egypt, having in the mean space several Cataracts, which is a great fall of the waters that maketh such a hideous noise, as not onely deafeth the by-dwellers, but the Hills also are torn with the sound, as *Lucan* hath it.

Cuncta tremunt undis, & multo murmure montis

Spumeus invictis albescit fluctibus amnis.

The noise the mountains shakes, who roar
in spight

To see th' unvanquisht waves cloath'd all
in white.

Before it taketh its influx into the Sea, it divideth it self into seven Channels or Mouths, namely, 1. *Heracleoticum*, 2. *Bol-*
viticum

vitium, 3. Schenitium, 4. Patinicum 5. Mendesium, 6. Caniticum, 7. Pebusiaticum. This Nilus from the 15. day of June, swelleth above his banks the space of forty days, and in as many more gathereth his waters again to their proper bounds. If it flow not to the height of fifteen Cubits, then the earth is deficient in her abundance of encrease for want of moisture; and if the waters surmount the superficies of the earth, more than seventeen Cubits, then like a drunken man it cannot produce its natural operations, as having its stomack (as it were) overlaid, and surcharged with too much liquor: but if the mean be granted, no Countrey can brag of such abundance; whereof the aforesaid Lucan,

Terra suis contenta bonis, non indigna mercis,

Aut Jovis, in solo tanta, est fiducia Nilo.

The Earth content with its own wealth,
doth crave

No forraign Mars, nor Jove himself, they
have

Their hopes alone in Nilus fruitful wave.

During this inundation, the Beasts and Cattel live on the Hills, and in the Towns, to which they are before hand driven; and there are till decrease of the waters fodderd:

As

As for the Towns and Villages, they stand all on the tops of the Hills, and at the time of the Flood appear like so many Islands; commerce and entercourse is not a jot diminished; for Skifs and the like Boats, supply the places of Horses and Cammels, transporting safely and speedily the market-men and their commodities, from one Town to another. Now beside the fertility, a second commodity arising from this inundation of the Nile, is the health it bringeth with it; for the plague, which here often miserably rageth, upon the first day of the Flood doth instantly cease: insomuch that whereas 500 dye in *Caire* the day before, the day following there dyeth not one. A third strangeness in this River is, that keeping its waters together, it changeth the colour of the Sea farther ito the *Mediterranean* than the Sea can thence be discerned. A fourth miracle is, that not in fruit onely, but in producing live creatures also, it is even to wonder fruitful, according to *Ovid*:

Namq; ubi discernit madidos septem fluos
agros

Nilus, & antiquo, sua flumina reddidit al-
nea;

Plurima Cultores versis animalia plebis

Inveniunt — —

For

For when the seven mouth'd Nile the
 Fields forsakes,
 And to his ancient Channel him betakes,
 The tillers of the ground live Creatures
 finde
 Of sundry shapes, i'th mud that's left be-
 hinde.

This River is in length almost 3000. miles
 being the onely River of *Egypt*, and is for its
 varieties sufficiently famous all the World
 over.

Of the fortunate Islands.

The Air of those Islands is reported to be
 of that singular temperature, and the Earth
 of that fruitfulness, that the Husbandmen
 have their Harvest in *March* and *April*.
 Here all good things do abound useful or
 delightful for the life of man: plenty of
 Fruits, store of Grapes, the Woods and
 Hedges bringing forth excellent Apples of
 their own accord. The grass being mowed
 down, in five days space will grow up to the
 length of a Cubit, the ground is so fertile.
 At Christmas they have Summer, and all
 fruits ripe. The Earth yields her fruit five
 or six times a year; the Mountains are al-
 ways beautified with variety of Flowers, the
 Trees and Hedges rows evermore green,
 Dame *Flora* hath here her continual habita-
 tion,

tion, and *Ceres* therein a continual Mansion: In their sowing, every two grains bringing forth a thousand.

Qu. How many Kings did formerly Reign in these Countreys, whereof our now redoubted Sovereign King *Charles the second*, is the most absolute Monarch?

An. In England it self were seven, during the time of the Saxon Heptarchy; which were,

1. The Kingdom of *Kent*, containing *Kent* onely, begun by *Hengist* the Saxon Captain, and ending in *Baldred*, having a succession of eighteen Kings, and the continuance of two hundred forty and two years.

2. The Kingdom of the *South-Saxons*, containing *Suffex* and *Surrey*, begun by *Hel*, and ended in *Aldine*; having a succession of seven Kings, and the continuance of one hundred and twelve years.

3. The Kingdom of the *East-Angles*, containing *Norfolk*, *Suffolk*, and *Cambridge-shire*, begun by *Uffa*, and ended in *Edmond* the Martyr; the Kings thereof were in number seventeen, and the continuance of the Kingdom three hundred seventy six years.

4. The Kingdom of the *Northumbers*, containing *York-shire*, *Lanca-shire*, *Richmond-shire*,

shire, *Durham*, *Cumberland*, *Westmerland*, *Northumberland*, and so to *Edenburg*; begun by *Ida* the Saxon, and continued under the succession of twenty three Kings when it was subdued by the Danes, having lasted four hundred and nine years.

5. The Kingdom of the *East-Saxons*, containing *Essex* and *Middlesex*, begun by *Sebert*, and ended in *Suthred*; was governed by seventeen Kings, and lasted two hundred ninety three years.

6. The Kingdom of *Mercica*, containing *Huntingdon shire*, *Buckingham-shire*, *Bedford shire*, *Hartford-shire*, *Rutland*, *Northampton*, *Leicester*, *Lincoln*, *Nottingham*, *Darby*, *Worcester*, *Warwick*, *Stafford*, *Chester*, and *Shropshire*; It begun by *Penda*, and ended in *Cenolphe*, having a succession of eighteen Kings, and continued about two hundred and ten years.

7. The Kindom of the *West-Saxons*, containing, *Cornwal*, *Devon shire*, *Somerset-shire*, *Wiltshire*, *Hampshire*, *Dorsetshire*, and *Bark shire*; begun by *Cerdicus*, and in process of time conquered all the other six; *Egbert* the seventeenth King hereof being sole Monarch of all *England*.

In *Wales* was three Kingdoms, viz. *North wales*, *Powisland*, and *South wales*.

1. *North*.

1. *North-wales* contained the Shires of *Merioneth*, *Denbigh*, *Flint*, *Carnarvan*, and the Isle of *Anglesey*; it had a succession of eleven Kings, and continued for the space of four hundred and five years.

2. *Powisland* containing *Mountgomery*, the greater part of *Radnorshire*, and part of *Shropshire*: this was but a small Kingdom, and was in part tributary to the Princes of *North-wales*.

3. *South-wales*, which contained the Shires of *Brecknock*, *Carmarthen*, *Glamorgan*, *Pembroke*, and *Cardigan*; it was governed by ten several Princes, and maintained its Liberty about the space of three hundred years.

In *Ireland* were five Kingdoms, which are now, the same which we term the five Provinces, viz.

1. *Muuster*, containing the Counties of *Kerry*, *Waterford*, *Desmond*, *Cork*, *Tipperary*, and *Holy-Cross*.

2. *Connaught*, divided into the Counties of *Maio*, *Twomond*, *Galwey*, *Slego*, *Roscoman*, and *Letrim*.

3. *Ulster*, containing the Contreys of *Louth*, *Cavan*, *Fernmanogh*, *Down*, *Monaghan*, *Armach*, *Antaim*, *Tir-connel*, *Colran*, and *Tiroen*.

4. *Meth*, divided into the Counties of *East-Meth*, *West-Meth*, and *Long-ford*.

5. *Lemster*, containing the Counties of *Kilkenny*, *Caterlogh*, *Kildare*, *Kings County*, *Queens County*, *Weishford*, and *Dublin*.

Scotland had formerly two Kings, whereof one was of the *Scors*, the other of the *Picts*: Besides these there was a King of the *Isles* of *Scotland*, and one of the *Isle* of *Man*, and *Henry* the sixth created *Henry Beauchamp* Earl of *Warwick*, King of the *Isle* of *Wight*: so that reckoning seven Kings in *England*, three in *Wales*, five in *Ireland*, two in *Scotland*, and three in the other *Islands*, and you will finde the whole number to amount to twenty Kingdoms.



A Discourse of Wonders, Foreign and Domestick.

And first of Foreign.

1. **A**N Artizan of the Town of *Norenberg* in *Germany*, made a Wooden Eagle, which when the Emperor *Maximilian* was coming thither, flew a quarter of a mile out of the Town to meet him; and being come to the place where he was, turned back of its own accord, and accompanied him home to his Lodging.

2. There is a Lake about *Armach* in *Ireland*, into which if one thrust a piece of wood, he shall finde that part which remaineth in the mud, converted to Iron; and that which continueth in the water, turned to a Whetstone.

3. The Hill *Ætna* in *Sicily*, which continually vomiteth forth flames of Fire, to the astonishment of all beholders. The reason of these flames (as is conjectured) is

is the abundance of Silver and Brimstone contained in the bosom of this Hill, which is blown by the wind, driving in at the chaps of the Earth, as by a pair of bellows, through which chinks also, there is continually more fuel added to the fire, the very water administering an operative vertue to the combustible matter; as we see that water cast on coals in the Smiths Forge doth make them burn more ardently. The reason of this flame is thus rendred by the witty Ovid in his *Metamorphosis*.

*Ista bitumæ rapiunt incendia vices,
Luteaque; exiguis ardescunt Sulphura flammis
Atque ubi terra cibos alimenta que debita
flamma*

*Non dabit, absumptis, per longum viribus
anum :*

*Natura que suum nutrimentum deerit edaci;
Non fecit Ætna famem, deserta que deseret
ignis.*

A rozen mould these fiery flames begin,
And clayje Brimstone aids the fire with-
in ;

Yet when the slymie soyl consumed, shall
Yield no more food to feed the fire with-
all,

And Nature shall restrain her nourish-
ment,

The

The flame shall cease, hating all famishment.

4. A Lake in *Æthiopia superior*, of which whosoever drinketh, either falleth immediately mad, or is for a long time troubled with a drowfulness; of which the aforesaid *Ovid* thus reciteth,

*Æthiopesque Lacus; quos siquis faucibus
hausit,*

Aut furit, aut patitur mirum gravitate soporem:

Who doth not know the *Æthiopian* Lake,
Whose waters he that drinks his thirst to
flake,

Either groweth mad, or doth his soul oppress

With an unheard of heavy drowfulness.

5. The three wonders of which *Spain* boasteth of, viz.

1. A Bridge over which the water flows,
that is used to run under all other Bridges.

2. A City compassed with fire which is
called *Madrid*, by reason of the Wall that is
all of Flints environ it round about.

3. Another Bridge on which continually
feed ten thousand Cattel, the River *Guadiana*
(which hath his head in the Mountain
Seira Molina, afterwards runneth under
ground the space of fifteen miles; the like
doth the River *Lycus* in *Anatolia*, according
to *Ovid*,

*Sic ubi terreno Lycus est epetus hiatus,
Existit procul hinc, alioque renascitur ore.*

So *Lycus* swallowed by the gaping
ground,

At a new mouth far off is rising found.

6. The Tomb of *Manſolus*, built by his
Wife *Artuneſia* Queen of *Halicarnaffus*, ac-
counted one of the worlds seven wonders,
it being five and twenty Cubits high, and
supported by fix and thirty curious Pil-
lars, of which thus writeth the witty Poet
Martial :

*Aere nam vacuo pendentia Manſolæa,
Laudibus immodicis Cares ad astra ferunt.*

The *Manſolæa* hanging in the Sky,
The men of *Caria*'s praises Deify.

7. The Temple of *Diana* at *Ephesus*; ac-
counted also one of the worlds seven won-
ders. It was two hundred years in building,
being four hundred twenty five foot long,
and two hundred twenty broad: sustained
with a hundred twenty seven Pillars of Mar-
ble seventy foot high; whereof twenty seven
were most curiously graven, and all the rest
of Marble poliſht. It was fired seven times,
and laſtly by *Heroſtratus*, the ſame night in
which *Alexander* the great was born; which
made the Poets ſay that *Diana* who was
the Goddess of Midwifery was ſo buſie at
the

the birth of that great Potentate, that she had no time to defend her own Temple.

8. The Pyramis of Egypt, reckoned also for one of the worlds seven wonders, which have out-lived devouring time; They were built nigh to the City of Memphis, whereof two are most famous; The first and greatest was built by Cleop^a a King of that Country. who in the work employed a hundred thousand men the space of twenty years. The Basis of which Pyramis contained in circuit sixty Acres of ground, and was in height a thousand foot, being made all of Marble.

This work was begun of such a prodigious vastness, that King Cleops wanted money to finish the same, whereupon (as Herodatus writeth) he prostituted his Daughter to all commers, by which dishonest means he perfected his building: and she, besides the money due to her father, exacted of every man that had the use of her body, one stone; of whom she got so many, that with them she made the second Pyramis, almost equal to the first.

9. A Tree in Menico in America, called Mete, which they plant and dress as we do our vines. It hath forty kinds of Lezves, which serve for many uses; for when they be tender, they make of them Conserve,

Paper, Flax, Mantles, Mats, Shooes, Girdles, and Cordage: On these leaves grow certain prickles, so strong and sharp, that they use them in stead of Saws; from the root of this Tree cometh a juice like unto Syrrup, which if you setle it will become Honey, if you purifie it, it will become Sugar: you may also make Wine and Vinegar of it. The rinde roasted, healeth hurts and sores; and from the top boughs issueth a Gum, which is an excellent Antidote against poyson.

10 A Tree in the Isles of *Orcades* in *Scotland*, near the Sea side, that beareth a fruit, which dropping on the dry Land, putrifies away, and turns to nothing; but falling into the water, becomes a living Creature like unto a Duck.

*And by this means as Authors they have se'd,
A Soland Goose is hatched up and bred.*

11. The River *Styx* in *Arcadia*, which for its poysonous nature, the Poet feigned to be the River of Hell; on which plyed *Charon* the Ferriman, whose description take thus from the Poet:

*Charon grim Ferriman these Streams doth
guard,*

Ugly, nasty, his huge hairy beard

Knit up in Elf:locks; staring, fiery ey'd,

With

With Robe on beastly shoulder hung knot-ty'd.

12. Near unto the Lake where once stood the Cities of *Sodom* and *Gommorah*, grow certain Trees, which bear Apples in colour and show like unto Gold, but being touched fall to ashes.

13. The *Pfylli* a people of *Lybia*, of so venomous a nature, that they would poyson a Snake: insomuch that when their Wives were delivered, they would throw their Children amongst a heard of Serpents, supposing that child to be born of an adulterous bed, the very smell of whose body would not drive away a whole brood of the like poysonous vermine.

Oher Forraign Wonders.

It is recorded by *Guicciardine*, *L. Vives*, *Erasmus*, and *Dr. Heylyn* in his *Microcosmus*, how that *Margaret* Sister to *Earl Floris*, the Fourth of *Holland*, being of the age of forty two years, brought forth at one birth three hundred sixty three Children, whereof half were Males, half Females, and the odd one an *Hermaphrodite*. They were Christened in two Basons at the Church of *Loosdunen*, by *Guido* suffragan to the Bishop of *Virecht*, who named the Males *Johns*, the Females

Elizabeths; all which immediately after dyed, and with them their Mother, the *Bassons* are yet to be seen in the aforesaid Church.

There runneth a story concerning this miraculous accident, how that a certain poor Beggar woman with three twin-Children came to this Countesses door, and begged an Alms offer, which she not onely denied, but also called her Harlot and Strumpet; telling her withal, it was impossible she should have so many by one man: which this Beggar hearing, besought God, who knew her innocency, to manifest it unto her, by giving her so many at one birth by her Husband, as there are days in the year; which fell out accordingly.

Much to this purpose is the story of one *Fermentrudis* wife to *Isenbardus* Earl of *Altorse* in *Suevia*; which Countess gievously accused one of her neighbour women of adulteries, and had her punished, because she had not long before bin delivered of six Children at a birth. It fortun'd that she her self, her Husband being abroad in the Fields, was delivered at one birth of twelve Children all Males, she fearing the like infamous punishment which by her instigation had bin inflicted on the former woman,
com-

commanded the Nurse to kill eleven of them; The Nurse going to execute the will of her Mistriss, was met by her Lord, then returning homeward; He demanded what she carried in her Lap? She answered, Puppies; He desired to see them, she denied him. The Lord on this growing angry, opened her Apron, and there found eleven of his own Sons, pretty sweet babes, and of most promising countenances. The Earl examined the matter, found out the truth, enjoined the Nurse to be secret, and put the children to a Miller to nurse. Six years being passed over in silence, the Earl making a solemn Feast, invired most of his wives and his own Friends. The young boys he attired all in the same fashion, and presenteth them to their Mother, she misdoubting the truth, confesseth her fault, is by the Earl pardoned, and acknowledgeth her Children.

A like strange thing we have of one *Agilmond* a King of the *Lumbards* in the Land of *Hungary*, who going forth one morning a Hunting, as he was riding by a Fish pond, he spied seven children sprawling for life, which some Harlots had been delivered of, and most barbarously thrown into the water. The King amazed at this spectacle, put

his Bore-spear, or Hunting-pole among them, on which one of the childrens hands fastened, and the King softly drawing back his hand, waisted the Childe to the shore. This childe he named *Lamissus*, from *Lama*, which in their Language signified a Fish-pond. He was in the Kings Court carefully brought up, where there appeared in him such tokens of vertue and courage, that after the death of *Agilmond*, he was by the *Lombards* chosen to succeed him.

Nor is that less strange which is reported of *Claudia* a Romane Vestal Virgin, the story whereof is this: The Romans were once told by an Oracle, that they should be Lords of the world, if they could but get the Goddess *Cibele* from the Phrygians, which was there worshipped in a City called *Pefinus*. Hereupon they sent unto the Phrygians to demand it, who being willing to please a parent Neighbor, especially the Romans being their Countrey-men, as descended from *Aeneas* and his Trojans, granted their request, and the Goddess is shipped for *Rome*. But when it came into the River of *Tyber*, it there made a stand, neither could it be again moved forward by force or sleight. It happened that this *Claudia* having been accused of incontinency, to clear her

her self, tyed her Girdle to the Ship, praying the Goddess, that if she were causelessly suspected, she would suffer the Ship to go forward; which was no sooner said, than granted, *Claudia* by her Girdle drawing the Ship to *Rome*, by the same clearing her self from all imputation of Uncleaness or Incontinency.

Pharo a King of *Egypt*, being blinde, was told by an Oracle, that if he washed his eyes with the Urine of a woman, which being a wife, had known but one man, he should recover his sight. After many vain trials, he found one woman whose Urine helped him, her he married: and causing all the others whom he had tryed to be gathered together in a town called *Lathus*, he set fire on the same, burning them all for their Incontinency.



Domestick Wonders.

IN the Year of our Lord 1151. and in the 33 year of the Reign of King *Henry* the second, near unto *Orford* in *Suffolk*, certain Fishers took in their Nets a Fish having the
 I 5 shape

shape of a man; which Fish was kept by *Bartholemew de Glanvile*, Custos of the Castle of *Orford*, in the same Castle for the space of six moneths and more, for a wonder; he spake not a word, all manner of meat he would gladly eat, but most greedy was he after raw flesh or fish: at length he stole away from his Keeper, and ran to the Sea again.

Anno 1350 in the Reign of King *Edward* the third, in *Oxfordshire* near *Chippingnorton*, was found a Serpent having two heads, and two faces, like women; one face attired of the new fashion of womens attire, the other face like the old attire, and had wings like a Batt.

Anno 1545. in the last year of King *Henry* the eight, one *William Foxley* Pot-maker for the Mint in the Tower of *London*, fell asleep the 27 of *April*, who could not be wakened neither by kicking, cramping, or pinching, till the first day of the next Term, which was full fourteen dayes and fifteen nights: The cause of this his thus sleeping, could not be known, though the same were diligently enquired after by the Kings Physicians, and men of Learning; yea, the King himself examined him, and he was in all points found as if he had slept but one night, living

living till the year of our Lord, 1587.

Anno 1552, in the Reign of King *Edward* the sixth, at *Middleton* eleven miles from *Oxford*, a woman brought forth a child which had two perfect bodies from the Navel upwards, and were so joyned together at the Navel, that when they were laid out at length, the one head and body was west, and the other east; the legs of both the bodies were joyned together in the midst, they lived eighteen days, and were Female children.

In the last year of *Queen Mary*, within a mile of *Nottingham*, a tempest of thunder as it came through two Towns, beat down all the Houses and Churches, the Bells were cast to the outside of the Church Yard, and some webs of Lead four hundred foot in the field writhen like a Glove; The River of *Trent* running between the two Towns, the water running was with the wind carried a quarter of a mile, and cast against trees; Trees were pulled up by the roots, and cast twelve score off; a childe was pulled out of a mans hand, and carried a hundred foot, and then let fall and dyed: five or six men were killed: there fell some Hail-stones that were fifteen inches about.

Anno Domini 1571, in the thirteenth year of

of *Queen Elizabeth*, at *Kinnaston* in *Hertford-shire*, the Ground was seen to open, and certain Rocks with a piece of ground removed, and went forward the space of four days: it removed it self between fix of the Clock in the Evening, and seven the next morning forty paces, carrying great Trees and Sheep-coats along with it, some with threescore sheep in them. The depth of the hole where it first broke out, is thirty foot, the breadth of the breach was eight-score yards; it overthrew in its passage *Kinnaston* Chappel, also two High-ways were removed nigh a hundred yards, with Trees and Hedge-rows: the ground in all is twenty six Acres; and where Tillage ground was, there is Pasture left in place, and where was Pasture, there is Tillage ground gone upon it.

In the seventeenth year of *Queen Elizabeths* Reign, the 24 of *February* at *Tewksbury*, a strange thing happened after a Flood: In the afternoon there came down the River *Avon*, a great number of Flies and Beetles, such as in Summer Evenings use to strike men on the face, in great heaps, a foot thick on the water, so that to credible mens judgements, there were within a pair of Butts length, of those Flies about an hundred

dred Quarters: the Mills there about were quite dammed up with them; for the space of four days after, and then were cleansed by digging them out with shovels. From whence they came is yet unknown, but the day was cold, and a hard Frost.

The twentieth of next *June* following in the same year, one *William Lumley* a poor man in the Parish of *Ernley*, in the County of *Worcester*, being kept in prison by a wealthy Widow, he having a mare of two and twenty years old, with a Foal, within three days after foaled a mare-colt, the which immediately had an Udder, out of which was milked the same day a pint of milk, and every day after gave above three pintes; to the great relief of his wife and children.

*Thus when that men and women cruel be
God will provide for those oppress, we see.*

We shall next tell ye of a wonder in workmanship, one *Mark Scaliot* a Black-smith of *London*, for tryal of his skill, made one Lock of Iron, Steel, and Brass, of eleven several pieces, and one Pipe-key, all clean wrought which weighed but one Grain of Gold; He also at the same time made a Chain of Gold of forty three Links; to which Chain the Lock and Key being fastned, and put about a Eleas neck, she drew the same with ease; all

all which lock and key, chain and flea, did weigh but one grain and a half.

Anno 1580. in the Parish of *Blansdon* in *Yorkshire*, after a great tempest of lightning and thunder, a woman of fourscore years of age, named *Alice Perin*, was delivered of a hideous Monster, whose head was like unto a Sallet, the fore-part of him like a man, only he had eight legs not one like another, and a tayl of half a yard long.

The same year in the Marshes of *Dengy-bundred*, in a place called *South-Minster*, in the County of *Essex*, there suddenly appeared an infinite number of Mice, which overwhelmed the said Marshes, and did gnaw and shear the grasse by the roots, spoiling and tainting the grasse with their venomous reeth, in such sort, that the Cattel that grazed thereon were smitten with a murrain, and dyed thereof; which vermin could not be destroyed by the policy of men, till it came to pass that there flocked about the Marshes such a company of Owls, as all the Shire was not able to yield; whereby the Marsh-holders were shortly delivered from the vexation of those Mice: the like of those was once in *Kent*.

In *Suffolk* at the time of a great dearth, upon a hard Rock, grew above fix hundred quarters

quarters of Pease, without any manner of tillage; to the great relief of poor people at that time.

Anno 1581. the four and twentieth of *Queen Elizabeth*, on the 17. of *January*, in the Parish of *Armitage*, at a place called *Blackmore* in *Dorset-shire*, a piece of ground containing three Acres, removed it self from the place where it was first planted, and was caried clean over another Close, where *Elder* and *Willow-Trees* grew, the space of forty Goad, every Goad containing fifteen foot, and stopt up a *High-way* that directed towards the *Market Town* of *Cearn*; and yet the *Hedges* wherewith it was enclosed, inviron it still, and the *Trees* stand thereon bolt upright, saving an *Oak* of almost twenty load which was tumbled down; the ground remaining a deep pit.

August 4. Anno 1584. At the end of the *Town* call'd *Nottingham* in *Kent*, eight miles from *London*, the ground began to sink; three great *Elms* being swallowed up, and driven into the *Earth* past mans sight.

March 17. 1586. A strange thing happened, *Mr. Dorrington* of *Spaldwick* in the County of *Huntington* Esquire, had a *Horse* which dyed suddenly, and being ripped up to see the cause of his death, there was found
in

in a hole of the heart of the Horse, a Worm, of a wondrous form; it lay on a round heap in a Kall or Skin, in the likeness of a Toad, which being taken out, and spread abroad, was in form and fashion not easie to be described; the length of which worm divided into many grains, to the number of eighty, spread from the body like the branches of a Tree, was from the snout to the end of the longest grain seventeen inches, having four Issues in the grains, from whence dropped forth a red water. The body in bigness round about, was three inches and a half; the colour was very like the colour of a Maycril: This monstrous worm crawling about to have got away, was stabbed in with a dagger, and so died; which after being dried, was shown to many persons of account for a great rarity.

Sunday December 5. in the thirty eighth year of Queen Elizabeths Reign, a great number of people being assembled in the Cathedral Church of *Wells* in *Sommerfetshire*; in the Sermon time before noon, a suddain darkness fell among them, and storm and tempest follow'd after, with lightning and thunder, such as overthrew to the ground them that were in the body of the Church; and all the Church seemed to

be

be on a light fire, a loathsome stench followed; some stones were stricken out of the Bell-Tower, the Wyers and Irons of the Clock were melted; which tempest being ceased, and the people come again to themselves, some of them were found to be marked with strange figures on their bodies, and their garments not perished, nor any marked that were in the Chancel.

*How daily ought we then for to pray thus,
From Lightning and Tempest Lord deliver
us.*

Anno 1604. in the Yeign of King James, John Lepton of ~~Kep~~ *Kepwick* in the County of York Esquire, a Gentleman of an antient Family, and of good reputation, his Majesties Servant, and one of the Grooms of His most honorable privy Chamber, performed so memorable a journey, as deserves to be recorded to future ages, because many Gentlemen who were good Horse-men, and divers Physitians did affirm, it was impossible for him to do without apparent danger of his life.

He undertook to ride five several times betwixt London and York in six days to be taken in one week, betwixt Munday morning and Saturday night; He began his journey upon munday being the 26. of May
in

in the year aforesaid, betwixt two and three of the Clock in the morning, forth of Saint Martins near Aldersgate within the City of London, and came to York the same day betwixt the hours of five and six in the afternoon, where he rested that night; The next morning being Tuesday about three of the clock, he took his Journey forth of York, and came to his lodging in Saint Martins aforesaid, betwixt the hours of six and seven in the Afternoon, where he rested that night. The next morning being Wednesday, betwixt two and three of the clock, he took his journey forth of London, and came into York about seven of the clock the same day, where he rested that night; the next morning being Thursday, betwixt two and three of the Clock, he took his journey forth of York, and came to London the same day, betwixt seven and eight of the clock, where he rested that night; The next morning being Fryday, betwixt two and three of the clock, he took his journey towards York, and came thither the same day betwixt the hours of seven and eight in the afternoon, so as he finished his appointed journey to the admiration of all men in five days according to his promise, and upon Munday the seven and twentieth of the same Moneth he
went

went from York, and came to the Court at Greenwich upon Tuesday the 28. to his Majesty, in as fresh and cheerful manner as when he first began.

Anno 1608. in the fifth year of King James, upon the 19. of February, when it should have been low water at London-bridge, quite contrary to course it was then high water, and presently it ebbed almost half an hour, the quantity of a foot, and then suddenly it flowed again, almost two foot higher than it did before, & then ebbed again until it came to its course almost as it was at first, so that the next flood began in a manner as it should, and keep its due course in all respects as if there had bin no shifting nor alteration of Tydes; all this happened before twelve a clock in the forenoon, the water being indifferent calm.

And now we are come unto our own memory, viz. the Reign of King Charles the First; in which we finde that there was a Fish taken and sold in Cambridge Market, which had in its belly a book of an ancient print, part whereof was consumed, but enough left to be legibly read, as you may finde in Mr. Hammond Lestrange his History of King Charles the first.

The wonder of his time, old Thomas Parre

a *Shropshire* man ; who attained to the age of 152. years and odd months ; being afterwards brought up to the Court as a miracle of nature , but having changed his air and dyet, he soon after dyed, and was buried in *Westminster Abbey*.

The Woman at *Oxford* which was condemned upon a supposed crime , having hanged a good space, and being by the Soldiers knockt divers times on the breast with the but-end of their Muskets, to put her the sooner out of her pain; yet afterwards when she was cut down , and ready to be Anatomized, there was life perceived in her, and by applying some things unto her she recover'd her memory and senses , was afterwards found guiltless of the fact , married, and had three or four children.

June the second *Anno* 1657. a Whale of a prodigious bulk being sixty foot in length, and of a proportionable bigness, was cast on shore not far from *Green-wich* , which was lookt upon to be a great presage of some wonderful matters soon after to ensue ; and indeed the event proved it to be true ; for not long after , *Cromwel* full sore against his will, in a great wind was hurried away into another world.

The last, but not the least wonder, is of one

one *Martha Taylor* near to *Backwel* in *Darbyshire*, who from *Saint Thomas* day in the year of our Lord 1667. to the present writing thereof being the 11. day of *January* 1668. hath not tasted any sustenance, in all that time; she is still living and audible to be heard, but more like an Anatomy or Picture of death, than a living creature.

Qu. *What other wonders are there to be found in our Isles of Britain?*

An. In the Isle of *Man* are found at this day, certain Trees of Timber and other Wood in great abundance, many fathoms under the ground, which were thought to be brought thither and buried in *Noahs* flood and not discovered till of late years.

At *Barry Island* in *Glamorgan-shire*, upon a Clift or Hole of a Rock, laying your ear unto it. you may hear sometimes as it were the noise of blowing the Bellows, others of Smiths striking at the Anvile; sometimes filing, clashing of Armour, and the like: this is said to be by enchantment by the great *Merlin*, who bound certain Spirits to work there in making of Armour for *Aurelius Ambrosius* and his Britains, untill his return: but he being killed, they by the force of his charm are constrained to labor there still.

Qu. *By how many several Nations hath this*

this Land been inhabited?

An. The first Inhabitants hereof were the *Brittains*, whose off-spring at this day is the *Welsh*, our seeming ancient Historians derive them from the *Trojans*, who came hither under the conduct of one *Brutus*; but this by Mr. *Cambden* and our late Antiquaries is rejected as a fable, who by many unanswerable arguments prove them to be descended from the *Gauls*; they were questioned less a warlike Nation, and stoutly withstood the *Romans* in their invasion of them, being at last more overcome by the treachery of *Androgeus* and others, than by the Roman puissance.

The next were the *Romans*, who entered the Island under the conduct of *Julius Caesar*, some few years before the birth of our Savior. It continued a Roman Province, till after the year 400. when Proconsul *Aetius* taking with him away the *Legionary Soldiers*, to defend *Gallia* from the *Francks* and *Burgundians*, left South Britain a prey to the *Scots* and *Picts*, quitting our Island of themselves, to defend those Provinces nearer home.

The third Nation were the *Saxons*, a people of *Germany* called in by *Vortiger King* of the *Britains*, in aid against the *Scots* and

Picts,

Picts, who then over-run this Island; but these Guests soon become their Masters, who under the leading of *Hengist* and *Horsa*, so planted themselves in this Island, that the native Inhabitants could never recover it from them.

These *Saxons* came not in all at once, but at seven several times, each under their Leaders, gaining a part from our British Monarchy, till at last they ingrossed the whole to themselves; then was *England* divided into a *Heptarchy*, or seven several Kingdoms, all which were united into one by *Albert* King of the *West-Saxons*, who was the first English Monarch.

The fourth people were the *Danes*, who made violent irruptions in this Island under the Reign of King *Ethelred* the *Saxon*; and so far they prevailed, that he was contented to pay them the yearly Tribute of 10000 pounds, which at last they enhanced to 48000 pounds. This Tyranny *Ethelred* not able to endure, warily writ to his Subjects, to kill all the *Danes* as they slept on *St Brices* night being the 12. of *November*, which being executed accordingly, *Swain* King of *Danemark* came with a Navy of three hundred and fifty sayl into *England*, drove *Ethelred* over into *Normandy*, and tyrannized
over

over the English with a very high hand, every English house maintaining one Dane whom they called *Lord*, who living idle and receiving all the profit of the English labours, gave occasion to after-ages when they saw an idle fellow, to call him a *Lurdan*. And so imperious were they that if an English man and a Dane had met on a Bridge the English man must have gone back, and stayed till the Dane had come over. They used also when the English drank, to stab them, or cut their throats, to avoid which villany, the party then drinking used to request some of the next sitters by to be his surety or pledge, whilst he paid Nature her due; and hence have we our usual custom of pledging one another, finally after the Reign of three Kings, the English threw off their yoke, and the Saxons were re-inthronized.

The fifth Conquest thereof was by *William Duke of Normandy*, Anno 1066. who with a strong Army entered the Land, slew King *Herald*, and with him 66654. of his English Soldiers. Somewhat before that time was a great Comet, which portended as it was thought this change of Government, of which one wrote thus :

*A thousand six, and sixty year,
It is as we do read,
Since that a Comet did appear;
And English men lay dead;
Of Normandy Duke William then
To England ward did sail,
Who conquer'd Harold and his men,
And brought this Land to bale.*



*A brief Epitome or Chronicle-discourse
of the Kings of England, since
the Norman Conquest.*

William the First surnamed Conqueror, bastard Son to Robert Duke of Normandy, who having conquer'd the Country, used such policies as utterly disheartened the English from hopes of better fortune, who thereupon yielded to him, and he having for twenty two years ruled, or rather tyrannized over the English Nation, dyed, and was buried at Cane in Normandy.

William the second surnamed Rufus, the second son of the Conqueror, took the Crown upon him, his eldest Brother Robert being then busie in the Holy-Land, who

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when

when the Christians had conquered *Jerusalem* chose him King thereof, but he hoping for the Crown of *England* refused it, but his brother *William* taking possession in his absence, stoutly defended his Title, brought Duke *Robert* to composition, and having reigned twelve years and eleven months wanting eight days, he at last hunting in the new Forrest, was by the glance of an arrow shot by Sir *Walter Tirrel*, struck in the breast whereof he immediately dyed, and was buried at *Winchester* Anno 1100.

Henry the first, the youngest Son of the Conqueror, yet too old for his brother *Robert* in policy, took the advantage of time, and stept into his Throne in his absence, against whom he warring, was by him taken, and had his eyes put out; this *Henry* was for his learning fir-named *Beauclark*, he reduced the measures of *England* to that proportion which we now call an *Ell*, he left behind him only one Daughter, reigned thirty five years, and lieth buried at *Beading*.

Stephen, Earl of *Blois*, Son to *Alire* Daughter to the Conqueror, usurped the Crown; he was a man of Noble parts and hardy, passing comely of favor and personage, he excelled in martial policy, gentleness and liberality

berality towards men : to purchase the peoples love he released them of the tribute called *Darnegelt* ; he had continual War against *Maud* the Empress, and after a troublesome Reign of eighteen years, ten months and odd days, he dyed , and lieth buried at *Font-Everard*.

Henry the Second, Son to *Maud* the Empress , Daughter to *Henry* the first , and to *Maud* Daughter to *Malcolm* King of *Scotland* and *Margaret* Sister to *Edgar Etheling* ; by which means the *Saxon* blood was restor'd to the Crown. This *Henry* was a most magnanimous Prince , and by his fathers inheritance added many of the *French* Provinces to the English Crown, as also the Dutchy of *Aquitain* , and the Earldoms of *Guyen* and *Poitou* by *Elbinder* his wife; and a great part of *Ireland* by conquest , towards the latter end of his Reign he was much troubled with the unnatural Rebellion of his Sons. He dyed the sixth day of *July* Anno 1189. and Reigned twenty four years and seven months, lacking eleven days.

Richard the first , for his valor and magnanimous courage, surnamed *Cœur de Lion*, he with a most puissant Army warred in the *Holy-Land*, where by his acts he made his name very famous , overcoming the *Turks*

in several Battels, whom he had almost driven out of Syria, he also took the Isle of Cyprus which he afterwards exchanged for the Title of King of Jerusalem, after many worthy achievements performed in those Eastern parts, returning homewards to defend Normandy and Aquitain against the French, he was by Tempest cast upon the Coast of Austria, where he was taken prisoner, and put to a most grievous Ransom; finally, he was slain at the siege of Chaluz in France, by a shot from an Arbalist, the use of which warlike Engine he first shewed to the French, whereupon a French Poet made these Verses in the person of Antropos.

*Hoc volo, non alia Richardum Marte perire,
Ut qui Francigenis Balistæ primitus usum
Tradidit; ipse sui rem primitus experiatur,
Quamque aliis docuit, in se enim sentiat
artis.*

It is decreed thus must great Richard die,
As he that first did teach the French to
dart

An Arbalist; 'tis just he first should try
The strength, and taste the Fruits of his
own Art.

In his days lived those Outlaws, Robin
Hood, Little John, &c.

King

King *John* next succeeded, or rather usurped the Crown, his eldest Brothers Son *Arthur* of *Britaine* being then living; He was an unnatural Son to his Father, and an undutiful subject to his Brother, neither sped he better in his own Reign, the French having almost gotten his Kingdom from him, who on the Popes curse came to subdue it, with whom joyned many of his Subjects, by which the Land was brought to much misery. Finally, after a base submission to the Popes Legat, he was poysoned by a Monk at *Swinested* Abby, after he had reign'd seventeen years and five months lacking eight days, and lyeth buried at *Worcester*.

Henry the third, Son to King *John*, against whom the rebellious Barons strongly warred; yet however he expelled the intruding French out of *England*, confirmed the Statutes of *Magna Charta*, and having reigned fifty six years and twenty eight days, was buried at *Westminster*, of which Church he built a great part.

Edward the first, surnamed *Long Shanks*, who warred in the *Holy-Land*, where he was at the time of his Fathers death; a most Heroick magnanimous Prince, he awed *France*, subdued *Wales*, and brought *Scotland* into subjection, disposing of the Crown thereof

thereof according to his pleasure, he brought from thence the Regal Chair, still reserved in *Westminster-Abby*; he was a right vertuous and fortunate Prince, Reigned thirty four years, seven months and odd days, and lyeth buried at *Westminster*.

Edward the second, a most dissolute Prince hated of his Nobles, and contemned by the vulgar, for his immeasurable love to *Pierce Gaveston*, and the two *Spencers*, on whom he bestowed most of what his Father had purchased with his Sword, as one writeth in these Verses :

Did Longthanks purchase with his conquering hand,

*Albania, Gascoyn, Cambria, Ireland,
That young Carnarvon his unhappy Son,
Should give away all that his Father won?*

He having Reigned nineteen years, six months, and odd days, was deposed, and *Edward* his eldest Son Crowned King.

Edward the third, that true pattern of vertue and valor, was like a Rose out of a Bryar, an excellent Son of an evil Father; he brought the *Scots* again to a formal obedience, who had gained much on the English in his Fathers life time, laid claim to the Crown of *France* in right of his Mother, and in pursuance of his Title, gave the
French

French two great overthrows, taking their King prisoner, with divers others of the chief Nobility: he took also that strong and almost impregnable Town of *Calice*, with many other fair possessions in that Kingdom. Reigned fifty years, four months, and odd days, and was buried at *Westminster*.

Richard the second, Son to *Edward* the black Prince, the eldest Son of King *Edward* the third, an ungovern'd and dissolute King; He rejected the sage advice of his Grave Counsellors, was most ruled by his own self-will'd passions, lost what his Father and Grand-father had gained, and at last his own life to the *Lancastrian* faction: in his time was that famous, or rather infamous rebellion of *Wat Tayler* and *Jack Straw*. He having Reigned twenty two years, three months and odd days, was deposed and murdered at *Ponfret Castle*.

Henry the fourth, Son to *John* of Gaunt Duke of *Lancaster*, third Son to *Edward* the third, obtained the Crown more by force than by lawful succession: he was a wise prudent Prince, but having gotten the Crown unjustly, was much troubled with insurrection of the subjects, which he having quieted, surrendered to fate, having reigned

thirteen years, six months and odd days, and was buried at *Canterbury*.

Henry the fifth, who from a dissolute vicious Prince, became the Mirror of Kings, and pattern of all Heroick performance, he pursued his Title to the Crown of *France*; beat the French at *Agin Court*, and was in a Parliament of their Nobility, Clergy, and Commons, ordained Heir apparent to the French Crown, but lived not to possess it, dying in the full career of his victories at *Vincent Boys* in *France*, and was brought over into *England* and buried at *Westminster*. He Reigned nine years, five months and odd days.

Henry the sixth, surnamed of *Windsor* for his birth-place, of whom it was prophesied; that *What Henry of Monmouth had won*, (which was his Father) *Henry of Windsor should lose*. He was a very pious Prince, and upheld his State, during the life of his Unkles *John Duke of Bedford*, and *Humphrey of Gloucester*: after whose deaths, the Nobility growing factious, he not onely lost *France* to the French, but *England* and his life to the *Yorkish* faction. He having Reigned thirty eight years, was overthrown by *Edward Earl of March*, descended by the Mothers side from *Lionel Duke of Clarence*, second Son

to King *Edward* the third, was arrested and sent to the Tower : where within a while after he was murdered, and buried at *Cherlsey*, since removed to *Windsor*.

Edward the fourth, a prudent politic Prince ; He after nine bloody Battels, especially that of *Tamton*, in which were slain of the English thirty six thousand on both sides, was at last quietly seated in his dominions of *England* and *Ireland*. Reigned twenty two years, one month and odd days, and was buried at *Windsor*.

Edward the fifth, his Son, a King proclaimed, but before his Coronation was murdered in the *Tower*.

Richard the third, brother to *Edward* the fourth, was Crowned King, ascending to the same by steps of blood, murdering King *Henry* the sixth, and Prince *Edward* his Son, 3 *George* Duke of *Clarence* his own Brother, with many faithful servants to King *Edward* 4 *Edward* the fifth his lawful Sovereign, with Prince *Richard* his brother. 5 *Henry* Duke of *Buckingham* his great friend, and sixth one *Collingborn* an Esquire, who was hang'd, drawn and quartered, for making this Verse :

The Cat, the Rat, and Lowel our Dog,
Rule all England under a Hog.

K 5

Finally,

Finally, having reigned two years and two months, he was slain by *Henry* Earl of *Richmond*, and buried at *Grey Fryers Church*, at *Leicester*.

Henry the seventh, who united the two Houses of *York* and *Lancaster*, by marrying with *Elizabeth* the Daughter and Heir to *Edward* the fourth. He was a Prince of marvellous Wisdom, Policy, Justice, Temperance and Gravity; and notwithstanding great troubles and wars, which he had against home-bred Rebels, he kept his Realm in right good order; He builded the Chapel to *Westminster-abbey*, a most accurate piece of Work, wherein he was interred after he had reigned twenty three years and eight months.

Henry the eight, who banished the Popes supremacy out of *England*, won *Bulloign* from the *French*: lived beloved and feared of his Neighbour Princes, the last of our Kings whose name began with the Letter *H*. which Letter had been accounted strange and ominous, every mutation in our State being as it were ushered in by it, according as I finde it thus versed in *Albions England*.

Not superstitiously I speak, but *H* this Letter still Hath been accounted ominous to *Englands* good or ill.

First

First Hercules, Hesion, and Helen were the
cause

Of war to Troy, Æneas seed becoming so
Out-laws.

Humber the Hum with foreign Armes did
first the Brutes invade,

Hellen to Romes Imperial Throne the Brit-
tish Crown convey'd.

Hengist and Horsus first did plant the Sax-
ons in this Isle,

Hungar and Hubba first brought Danes that
swayed here long while.

At Harold had the Saxons end, at Hardy
Cnute the Dane,

Henries the first and second did restore the
English Reign.

Fourth Henry first for Lancaster did En-
glands Crown obtain.

Seventh Henry jarring Lancaster and York
unites in peace,

Henry the eighth did happily Romes irre-
ligion cease.

King Henry having Reigned thirty seven
years, nine months and odd days, dyed and
was buried at Windsor.

Edward the sixth, a most vertuous reli-
gious Prince, whose wisdom was above his
years, and whose piety was exemplary, he
perfected the Reformation begun by his fa-
ther

ther King *Henry*. At the age of sixteen years he departed this life, having Reigned six years, five months and odd days, and was buried at *Westminster*.

Mary his Sister whom King *Henry* begat of *Katherine* of *Spain*, she restored again the Mass, set at liberty those Bishops imprisoned in her brothers Reign, and imprisoned those who would not embrace the Romish perswasion. She was very zealous in the cause of the Pope, for not yielding to which many godly Bishops, and others of the Reformation suffered Martyrdom. In her time was *Callice* lost to the French, the grief whereof it was thought brake her heart, she Reigned five years, four months and odd days, and was buried at *Westminster*.

Elizabeth, daughter to *Henry* the eighth by the Lady *Anne* of *Bulloigne*; a most Heroick vertuous Lady, she again banished the Popes power out of *England*, reduced Religion to its primitive purity, and refined the Coyns which were then much corrupt. For the defence of her Kingdom, she stored her Royal Navy with all warlike munition, aided the Scots against the French, the French Protestants against the Catholiques, and both against the Spaniard, whose invincible Armado (as it was termed) she overthrew in 88. *Holland* found her a fast friend
against

against the force of *Spain*; the Ocean it self was at her command, and her Name grew so redoubted, that the *Muscovite* willingly entered into League with her. She was famous for her Royal government amongst the *Turks*, *Persians*, and *Tartars*; which having endured forty four years, five months, and odd days, she dyed, being aged about seventy years, and was buried at *Westminster*.

King *James*, a Prince from his Cradle, the sixth of that name in *Scotland*, and the first in *England*. He excelled for Learning and Religion; a second *Solomon*, in whose Reign during all the time thereof, our Land was enriched with those two blessings of Peace and Plenty. He dyed in a good old age, notwithstanding the Treason of the *Gowries* and the Powder-plot. Reigned twenty two years and three days, and was buried at *Westminster*.

Charles the first, Son to King *James*, a most pious, prudent, vertuous Prince, enriched with all excellencies both of minde and body: He was by his own Subjects most barbarously murdered before his Pallace-Gate at *White-hall*, *January* 30. Anno 1648. after he had Reigned twenty three years, ten months and three days.

Twit Papists now not with the Powder-plot,
This

This blacker deed will make the same forgot.

Charles the second, the Heir of his Fathers vertues and Crown, who having been long detained from his right, by the prevailing sword of Rebels, was miraculously restored to his Subjects and Kingdom, May the 29. 1660. who God grant long, long, long to Reign.

May they be all Rebels and Traitors reckon'd,

Who wish the least hurt unto Charles the Second.



Hereafter followeth the Histories of St. Denis the Titulary Saint of France, St. Romain, and some others, being after used in discourse, for the Readers better information and delight, according as we finde it in the Legend of them.

S*aint Denis is said to be the same Dionysius of Areopagita, mentioned in the Acts of the Apostles; who being converted himself, thirsted after the conversion of others,*
and

and to that end he with *Rusticus* and *Elutherius* travelled into *France*, then called *Gauls*, where he converted many to Christianity, and became the first Bishop of *Paris*, making *Rusticus* his Arch-Priest, and *Elutherius* his Deacon. Afterwards in the Reign of *Domitian* the Emperor, persecution growing hot, *Fescennius* Governour of *Paris* commanded that he should bow before the Altar of *Mercury*, and offer Sacrifice unto him, which *St. Denis* with the other two before-named refusing to do, they were all three of them condemned to be beheaded, which was accordingly executed on *Mont-Matre*, distant about a mile from *Paris*. Now it came to pass that when the Executioner had smitten off *Saint Denis* his head, that he caught it up, between his Arms, and ran with it down the Hill as fast as his legs could carry him; half a mile from the place of his Execution, he sat down and rested; and so he did nine times in all, till he came to the place where his Church is now built, where he met with a very old woman whom he charged to bury him in that place, and then fell down and dyed, being three English miles from *Mont-Matre*, and there he was buried together with *Rusticus* & *Elutherius*; who were brought after him by the people.

After-

Afterwards by the succeeding ages, when Christianity had gotten the upper-hand of Paganism, in the nine several places where he rested, are erected so many handsome Crosses of stone all of a making.

To the memory of this Saint, did *Dagobert* the first build a Church in the place where he was buried; for so it happened that this *Dagobert* during the life of *Cloteyre* the second his Father, had cruelly slain *Sadrasgille* his Governor. To avoid the fury of his Father, much incensed with that Unprincipely action, he was compelled to wander up and down *France*, hungry and thirsty. In this miserable condition coming to the Sepulchre of *S. Denis*, he laid him down and slept, when there appeared to him an old man with a staff in his hand, who told him that his Father was dead, and that he should be King, and desired him that when it came so to pass, he would build a Church there in the honour of *St. Denis*; which *Dagobert* coming to be King, accordingly did, and a Bishop was sent for in all haste to bless it. But it hapned the night before the Bishops coming, that there came to the town an ugly Leper, who desired to lie in the Church. And when he was there about twelve a clock at night, our Savior came
into

into the Church in white Garments; and with him the Apostles, Angels, and Martyrs, with most delicious Musick. And then Christ blessed the Church, and bid the Leper tell the Bishop, that the Church was already blessed, and for a token of it, he gave the Leper his health, who on the next morning was found to be sound and perfectly whole.

The Legend of Saint Romain.

Saint Romain was Bishop of Rouen in France; It happened that in his time there was a poysonous Dragon, which had done much harm to all the country thereabouts, many ways had been tryed to destroy him but none prospered; at last Romain being then Bishop of the Town undertook to do it; & accompanied onely with a Thief and a Murtherer, he marched towards the place where the Dragon lay; upon sight of the Dragon the Thief stole away, but the Murderer went on, and saw the Holy man vanquish the Serpent, and onely with a Stole (which is a neck habit sanctified by his Holiness of Rome, and made much after the manner of a Tippet) with this stole tyed about the neck of the Dragon, doth the Murderer led him prisoner to Rouen, the people much

much admiring at the same, highly extolling the Bishop, pardoned the Murderer, and burned the Dragon to ashes. In memory of this marvellous act, King *Dagobert* the first, (who Reigned in *France Anno 632*) granted unto *Andoin* or *Owen*, successor to *St. Romain*, that from that time forwards the Chapitre of the Cathedral Church of *Rouen*, should every Ascension day, have the faculty of delivering any Malefactor, whom the Laws had condemned. This that King then granted, and all the following Kings even to this time have successively confirmed it.

Of Saint Dunstan.

Saint *Dunstan* was Arch-bishop of *Canterbury* in the time of *Etheldred* the *Saxon* King; he was (according to the opinion of these times) of great sanctity of life, being asleep one day in the Church he dreamed something of the Devil, whereupon he ran about pursuing him even to the top of the Church, and came down again in his sleep without any hurt. At another time the Devil came to tempt him in the likeness of a beautiful Damoel, but *St. Dunstan* caught up a paier of tongs being red hot, and there with so pincht the Devil by the Nose, as

quite spoiled his countenance, and for ever taking Tobacco throw the nose again. He also coming once into a Gentlemans house where were several Instruments hanging up against the Wall, at his entrance in, they of their own accord fell on playing. It is reported of him that when he Christened King *Ethelred*, the child with his ordure defiled the Fount, whereupon St. *Dunstan* said, *By Gods Holy Mother, this Child if he live will prove a sloathful person*, which accordingly came to pass, the *Danes* in his time over-running *England*. This Saint *Dunstan* flourishing about the year of our Lord 978.

Of Thomas Becket.

Thomas Becket was the Son of one *Gilbert Becket*, which *Gilbert* being taken prisoner among the *Sarazens*, the Kings daughter of that countrey fell in love with him, gained his liberty, and came over into *England*, where she was baptiz'd in the Church of *S. Paul*, & married to this *Gilbert*, who upon her begot this *Thomas*, afterwards made Arch-bishop of *Canterbury* by King *Henry the second*, in which place he behaved himself very high; as well against the King as against the Nobles; nor was he it seems much beloved

beloved of the Commons, for coming one day into a Town in *Kent*, the people cut off his Horses tayl, whereupon the Children of that County for a long time after (as the Legend reports) were born with long tayls like Horses, he was at last slain in his Cathedral Church of *Canterbury* by four Knights, and after his death by the Pope Canonized for a Saint. Many miracles are said to be by him performed, as namely how a fellow for stealing a Whetstone was deprived of his eyes, but praying to *St. Thomas*, he had his sight again restored; nay a Bird flying out of a Cage, and being pursued by a Hawk, and ready to be seized on, the Bird crying out onely *Saint Thomas helpe me*, the Hawk immediately fell down dead, and the Bird escaped. His Tomb was afterwards much enriched with costly gifts, and visited by Pilgrims from all places, according to what we find in *Chancer*,

Fro every Shires end

Of England do they wend,

The Holy blisful Martyrs Tomb to seek,

Who hath them holpen wherein they be seke.



J E S T S.

A new way to know the Father of a Child.

A Wench that lived in a Knights service was gotten with childe, and brought forth a goodly Boy, before it was publicly known in the house: after her uprising, being examined before a Justice of the Peace, to know who was the Father of the childe, she said, she could not tell well herself; for there was two of the Knights servants that had to do with her about the same time, whereof one was a Welsh man, the other an English man: one of them she said was the father, but which of the two she was not certain. This doubtful case put the Justice in a great quandary, upon which of them to lay the charge of bringing up the childe, but the Clerk said he would soon decide the Controversie whose the childe was; and thereupon went into the Kitchen, and roasted a bit of Cheese, and then brought it and offer'd it the childe, putting it to his mouth, which made the Childe to cry, refusing it as much as it could. Whereupon the Clerk said, upon my life the Welshman is
not

not the father of it, for if he were, it would have eaten toasted cheese at a day old.

The King of Swedens Goose.

THe King of *Swethland* coming to a town of his enemies with a very little company, they to slight his force, did hang out a Goose for him to shoot at; but perceiving before night that these few soldiers had invaded, and set their chiefest Holds one for another, they demanded of him what his intent was. To whom he answer'd, *To roast your Goose.*

Upon Latine.

A Company of Countrey fellows disputing of Learning, and what a crooked hard; and intricate a thing it was to be a good Scholar: Truly says one, and so it is for I have heard your best Latine is in *Crooked-Lane.*

The Fellow and Miller.

ONe being much abused by a Miller, the fellow at last told him, that he thought that there was nothing that he could imagine more valiant than the Collar of a millers shirt; and being asked what reason he had to think so? he answered, *Because every morning it had a thief by the neck.*

Of Womens pride.

AN ancient Tradesman living in *London*, had a wife who carried a very stately

lately minde, and delighted very much in
 brave apparel. Upon a time walking abroad
 with other women her neighbors, they espi-
 ed a pair of Silk Stockings upon her Legs;
 which made them not to let their Husbands
 live in quiet, till they also had the like. Their
 husbands unwilling to be at that charge, and
 loth to displease their wives, went to the
 ancient Gentleman, and said, Sir, the suf-
 fice of your wifes pride, hath spoiled all
 ours, for since she hath worn Silk Stockings,
 our wives have grown so importunate, that
 they must needs have the like, and you are
 the chiefeft cause in suffering her to wear the
 same. *O my good neighbors* (said the Gentle-
 man) *I have great cause in doing so, for seeing*
I cannot please my wife above the knees, I must
needs please her below the knees, and the onely
way to please a woman, is to let her have her
will.

A Gentleman and his Huntsman.

A Gentleman that used to hunt very
 much, being at the fall of a mighty
 Stag, whilest he was breaking open, he be-
 gan to fall into discourse with his Huntsman,
 averring, that not any creature upon earth
 had a more thick & tough skin, than a well-
 grown Stag. To which the Huntsman an-
 swer'd, Sir, if it be not offensive to correct
 you,

you I am not of your Worships minde; for I do think many like creatures have skin tougher than any Stag in the Forrest. His Master desirous to know the reason of his opinion, askt him what creatures those were. To which the Huntsman answered, Many Sir, Cuckolds; for I could never meet with any Stag whose hide was so tough, but that his horns would break out, and branch from his brows: but the skin of a Cuckolds forehead is so hard and impenetrable, that be his horns never so wide and large, they are kept so within, that they are never known to be outwardly visible.

On a Spanish Soldier.

A Spanish Souldier being very sick, expecting death every moment, made his Will, bequeathing amongst other things his Pistol, in an especial manner to his Physician; who demanding his reason for him so doing? O Sir (said he) that Instrument joyn'd with your Practise, you need not to fear, but you may kill whom you please.

On a Gallants Cloak.

ONe seeing a Gallant who had on a Cloak which was all plain without, and plusht within, said, that Cloak is far different from the Wearer, who is worst within, and best without.

Horses

Horses to be Lett.

A Countrey fellow riding to *London*, by chance casting his eyes upon a Sign, read these words : *Here are Horses to be Lett*, 1664. which was the year when the Sign was first set up ; but he imagining it to be the number of the Horses ; turned to his Companion and said , so many Horses in one place to be hired , *I much marvel what shift they make for Stable-room.*

Upon a Pint of Claret.

TWO Gentlemen coming into a Tavern, one of them call'd for a pint of Claret , why do you love Claret , said the other ! for my part I'll see it *burnt* before I'll drink a drop of it.

Of Rape-seed.

A Handsome young fellow having seen a Play at the *Red-Bull* , after it was done came to one of the Players, and desired him if his leisure would permit to accept of a pottle of Wine, for his better acquaintance, which being accepted, the Player desired him to go as far as the Kings-head in *St. Johns-street*, & he would as soon as he had made himself ready attend on him there. In the mean time to keep him company, he desired a friend of his to go along with him, promising to come to them instantly. But playing a pretty space, his friends desired to

be excused, he having some business to do, but ingaged to be there in a quarter of an hour. The Player comes in the mean space, and finding the Gentleman alone, when his Friend came, he began to chide him, for his absence: He presently craved pardon, and begins to excuse himself, that he had been abroad to buy *Rape-seed*, and that he stayed to feed his birds. At the word of *Rape-seed*, the man rose from the Table in great anger, telling the Player, that he came in courtesie to desire his acquaintance, and to bestow the Wine upon him, not thinking he would have called that Fellow up to abuse him. (they wondering what he meant) he proceeded. 'Tis true indeed I was arraigned the last Sessions at *New-gate* for a *Rape*, but I thank God I came off like an honest man, little thinking to be twitted of it here. Both began to excuse themselves as well as they might, pleading ignorance of the knowledge of any such thing. But he that gave the offence, thinking the better to express his innocence; young Gentleman, said he, to shew you how far I was from any intention of wronging you, look you here; as I have *Rape-seed* in one pocket for one Bird, so here is *Hemp-seed* on this side so: another. At which word *Hemp-seed*, said

the young man, why villain dost thou think I have deserved hanging? and took up the pot to fling at his head, but his hand was stayed; and as error and mistake began the quarrel, so wine ended it.

A Ladies Serving-man.

A Lady sending her Serving-man to the Play-house to know what was playd that day, one of the Players told him, 'Tis pity she was a *Whore*, (a Play so called) which the fellow mis-understanding, told them they were base Rogues to call his Lady *Whore*, who was as honest as any of their Mothers.

On a Play-Book.

ONE having a Play-Book call'd *the Wits*, which he much valued, by chance lost it, for which he fell in a very great passion; one of his friends coming in in the interim, and asking the cause of his distemper: it was answered, that he had lost his *Wits*.

An ignorant Constable.

TWO Gentlemen of *Stepny*, going home-wards over *Moor-fields*, about twelve of the Clock at night, were staid by an impertinent Constable with many frivolous questions, more by half to shew his Office than his wit; one whereof was, *If they were not afraid to go home at that time of the night?*

They answering no: Well, said he, I shall let you pass at this time, but if you should be knockt on the head before you get home, you cannot but report *that there was a good Watch kept in Moor-Fields.*

On the Hang-man.

ONe hearing that the Hang-man was forced to noose up the Vintners Boy at *Ratcliff-Cross*, twice, before he was quite dead; said, that he thought the Hang-man thereby had so much discredited his place, that after his death an honest man would scarcely accept of it.

On a drunken Husband.

A Fellow that was drunken fell a beating of his wife, telling her of many faults that she had committed; to which she answered, you tell me of a great many crimes, *but you will not stand to a word of what you speak.*

A Countrey-man and Constable.

A Simple Countrey-man having Terms business in *London*, and being somewhat late abroad in the night, was staid by a Constable, and somewhat hardly entreated; The poor man observing how imperiously he commanded him, asked him what he was? to which he replied, I am the Constable, and this is my Watch; and I pray
you

you Sir (said the man) for whom do you watch? the Constable replied, I watch for the King; for the King said the Country-man simply, then you may let me pass quietly home to my Lodging, for I can give you a Certificate from some of my Neighbours who are now in Town, that I am not the King, but Gaffer Jobson of Darby-shire.

The Reversion of a House.

One came bragging from the Court of Aldermen, overjoy'd with the obtaining of a Suit, for saith he, they have promised me the Lease of the next House that falls. whom one standing by replied, but had it been my case I should rather have petition'd for a House that had stood,

The Thiefs Destiny.

A Fellow being tryed for his life before a Judge, alleadged for himself, that he could not avoid it, because it was his destiny that he should steal; If so, said the Judge, then know also, *It is your destiny to be hanged.*

A Spaniard whipt.

A Spanish Cavaleiro being for some faults by him committed, whipped through the principal streets of *Paris*, and keeping a sober pace, was advis'd by a friend to make more haste, that he might the

sooner be out of his pain; but he half choller replyed, *That he would not loose the least step of his pace for all the Whipping in Paris.*

The distressed Mariner.

A Mariner in a great storm prayed devoutly to the Virgin Mary, promising her that if she would deliver them from that danger, when he came on shore, he would offer at her Altar a Candle as big as the Main-Mast of his Ship; which when one of his Companions over-heard, he jogged him on the elbow, telling him it was impossible to be done, *Tush (said he) we must now speak her fair because we are in trouble, but if I get safe on shore, I will make her be content with one of six in the pound.*

Lame Verses.

ONe was telling his friend of some Verses which he made as he was riding upon the Road on a trotting Horse; to whom the other answered, *Nay if you had not told me, I should have known by your verses what pace your Horse went.*

A Medicine for the Tooth-ache.

A Gentleman and a Gentlewoman sate together talking, which Gentleman had a great pain in one of his teeth, and said thus; *Mistris, I have a tooth in my head that grieveth*

grieveth me sore, I would it were in your
 tail: to whom she answered, in faith, Sir, if
 your tooth were in my tail, it could do but
 little good: *but if there be any thing in my
 tail that can do your tooth good, I would it were
 in it.*

The Countrey-fellow and Doctor.

A Country-fellow was sent with his Fa-
 thers urine to the Doctors, and knock-
 ing at the door, the Physitian opening unto
 him, he presented him the Urinal; who, as
 he took it from his hand, asked him withal
 from whence he came? to whom the fellow
 made answer, I hope your Worship is wise
 enough to finde that in the water.

The Countrey-fellow and Judge.

A Countrey-fellow was sub-pœna'd for a
 witness upon a Tryal of an action of
 defamation, at a quarter Sessions holden in
 the country, he being sworn, the Judge bid
 him to say the very same words that he heard
 spoken; the fellow was loath to speak, and
 hum'd and haw'd for a good space; but be-
 ing urged by the Judge, he at last spake,
My Lord, said he, you are a Rogue. The Judge
 seeing the people begin the laugh, called to
 him, and bid him speak to the Jury, *for there
 were twelve of them.*

A Lame Horse.

UPon a Fryday in *Smithfield* one willing to put off a lame Horse, and therefore not willing to have him rid, had tyed him by the Bridle to the Rails, a Chapman liking the Nagg, came somewhat near the price, because the Seller warranted him sound of wind and limb; but before he would part with his mony desirous to see what metal he had, he rid him upon the stones, and perceived the poor Jade to halt down right: at which the Chapman vexing, asked the other if he was not ashamed to put a lame unserviceable Jade upon him, and warrant him sound. To whom the other answered, I assure you, he is as sound as any Horse in *England*, but that it was your fortune to try him *when his foot was asleep*.

The Unthrif and his Sweet-heart.

AFellow that was a great Spend-thrift told his Sweet-heart that he loved her like *any thing*, what thing do you mean said she: Any thing Sweet heart, quoth he, what you please. Then (replied she) do not love me like money, *for then I am sure you will not keep me*.



P O E M S.

A Farewel to Folly by Sir Kenelm Digby.

Farewel ye gilded follies, pleasing troubles;

Farewel ye honor'd rags, ye chrystal bubbles;

Fame's but a hallow eccho; Gold, poor clay;

Honor, the darling but of one short day;

Beauties chief Idol, but a damask Skin;

State, but a Golden Prison to live in,

And torture free-born minds; imbroyder'd

Trains,

But goodly Pageants: proudly swelling veins

And blood ally'd to greatness, is but loan

Inherited, not purchas'd, nor our own.

Fame, Riches, Honor, Beauty, Gold, Trains;

Birth,

Are but the fading blessings of the earth.

I would be rich, but see man too unkind

Digs in the bowels of the richest mine.

I would be great, but yet the Sun doth still

Level his beams against the rising Hill.

I would be fair, but see the Champion proud

The worlds fair eye, oft setting in a Cloud:

I would be wise, but that the Fox I see

Suspected guilty, when the Fox is free.

L 5

I would

I would be poor, but see the humble Grass
 Trampled upon, by each unworthy Ass.
 Rich, hated; wise, suspected; scorn'd, if poor;
 Great, fear'd; fair, tempted; high, still envied
 more.

Would the world then adopt me for her heir
 Would Beauties Queen entitle me the fair;
 Fame speaks me Honors Minion; and could I
 With Indian Angels, and a speaking eye,
 Command bare heads, bow'd knees, strike
 Justice dumb,

As well as blinde, as lame, and give a tongue
 To stones by Epitaphs, be cal'd great Master
 In the loose lines of every Poetaster;
 Could I be more than any man that lives,
 Great, wise, rich, fair, in all superlatives:
 Yet I these favors would more free resign,
 Than ever Fortune would have had them
 mine:

I count one minute of my holy leisure,
 Beyond the mirth of all this earthly pleasure
 Welcome pure thoughts, welcome ye care-
 less Groves, (loves)

These are my Guests, this is the court age
 The winged people of the skies shall sing
 Me Anthems, by my sellers gentle Spring.
 Divinity shall be my Looking-glass,
 Wherein I will adore sweet Vertues face.
 Here dwells no heartless Loves, no pale-fac'd
 Fears, No

No short Joys purchas'd with eternal tears:
 Here will I sit and sing my hot youths folly,
 And learn to affect an holy Melancholly;
 And if Contentment be a stranger, then
 Ple ne're look for it but in Heaven agen.

*Humane Life Charactered by Francis
 Viscount St. Albanes.*

THe World's a Bubble,
 And the Life of Man
 Less than a span.
 In his Conception wretched
 From the Womb,
 So to the Tomb;
 Curs'd from his Cradle,
 And brought up to years,
 With Care and Fears.
 Who then to frail Mortality shall trust,
 But lines the water, and doth write in dust.
 Yet whiles with sorrow
 Here we live oppress'd,
 What life is best?
 Courts are but
 Superficial Schools
 To dandle fools:
 The Rural parts
 Are turn'd into a Den
 Of savage men:
 And where's a City from all vice so free
 But may be term'd the worst of all the three,
 Do.

Domestick Care

Afflicts the Husbands bed ;
Or pains his head :

Those that live single,
Take it for a Curse,
Or do thing worse :

Some wish for Children ,
Those that have them, none,
Or wish them gone ;

What is it then to have, or have no wife,
But single thraldom, or a double strife.

Our own affections
Still at home to please,
Is a Disease ;

To cross the Seas
To any forraign Soil,
Peril or toil :

Wars with their noise affright us,
And when they cease ,
We are worse in peace :

What then remains ? but that we still should
cry,

Not to be born, or being born, to die.

A Prisoners Complaint.

I Late us'd to resort unto the Brook,
To catch the fish, with either net or hook,
Whereas these creatures did learn unto me,
From danger neither land nor water's free:
For whilest on Fowls, Fishes, and Beasts we
feed, Earth,

Earth, Air, and Water shall be ransacked,
 The gluttonous belly to satisfie,
 Thus to preserve one Creatures life, how
 many creatures die?

I late used to walk abroad i'th' fields,
 To take the pleasure spring & summer yilds
 Whereas the Flowers denote to me;
 Of our short life the mutability.

One day in pomp, next day i'th dirt they ly;
 This day we live, too morrow we may dye.
 For this our life's so short, & full of sorrow,
 None can assure himself to day, he shall live
 till to morrow.

Once us'd to rise early in the morn,
 To hunt the Fox that enemy to Corn :
 And chase the timorous Hare, & by that way
 I had both pleasure, and sometimes a prey.
 But of those Joys I am now quite bereft,
 And unto me (alas) is nothing left,
 But the remembrance onely : poor relief,
 To think on Joys that now are past, to ease
 my present grief.

The Description of a Chaste Mistress.

Like the Violet, which alone
 Prospers in some happy shade,
 Such my Mistress lives unknown,
 To no looser eye betraid.

For she's to her self untrue,
 Who delights i'th publick view.

Such

Such her beauty, as no Arts
Have enricht with borrowed grace;
Her high Birth no pride imparts,
For she blushes in her place.

Folly boasts a glorious blood,
She is noblest, being good.
Cautious, she knew never yet
What a wanton Courtship meant;
Nor speaks loud to boast her wit,
In her silence eloquent.

Of her self survey she takes,
But 'tween men no difference makes.
She obeys with speedy will
Her grave Parents wise commands;
And so innocent, that ill
She nor acts, nor understands:

Womens feet run still astray,
If once to ill they know the way.
She sayls by that Rock, the Court,
Where oft Honour splits her Mast,
And Retir'dness thinks the Port,
Where her Fame may Anchor cast.

Vertue safely cannot sit,
Where Vice is enthron'd for Wit.
She holds that days pleasure best,
Where sin waits not on delight;
Without Masque, or Ball, or Feast,
Sweetly spends a winters night.

O're that darkness whence is thrust,
Prayer and sleep oft governs lust.

She

She her throne makes reason climb ,
While wilde passions captive lie ;
And each article of time,
Her pure thoughts to Heaven fly.

All her Vows religious be,
And her Love she vows to me.

The Surprizal : Or Loves Tyranny.

THere's no dallying with Love,
Though he be a Childe and blinde :
Then let none the danger prove,
Who would to himself be kinde.

Smile he does when thou dost play,

But his smiles to death betray.

Lately with the Boy I sported,
Love I did not, yet love feign'd ;
Had no Mistres, yet I courted :
Sigh I did, yet was not pain'd ;

Till at last his love in jest,
Prov'd in earnest my unrest.

When I saw my fair One first,
In a feigned fire I burn'd,
But true flames my poor heart pierc't,
When her eyes on mine she turn'd :

So a real wound I took,

For my counterfeited look.

Slighted Love his skill to show,
Struck me with a mortal dart,
Then I learn'd that 'gainst his Bow,
Vain are all the helps of Art.

And

And thus captiv'd found that true,
 Doth dissembled Love pursue.
 Cause his fetters I disclaimed,
 Now the Tyrant faster bound me,
 With more scorching Bonds inflamèd,
 Cause in love so cold he found me.

And my sighs more scalding made,
 Cause with winds before they plaid.
 Who love not then, ô make no shew:
 Love's as ill deceiv'd as Fate;
 Fly the Boy, he'l cog and woo,
 Mock him, and he'l wound thee strait.
 They who dally, boast in vain,
 False love wants not real pain.



*Choice Songs, which sometimes may be
 used for the sweetning of tedi-
 ous Discourse.*

The Baseness of the Whores.

TRust no more a wanton Whore;
 If thou lov'st health and freedom;
 They are so base in every place,
 'Tis pity that bread should feed 'um,
 All their fence is impudence,
 Which some call good conditions;

Stink

Stink they do above ground too
Of Surgeons and Physicians.

If you are nice they have their spice,
On which they'l chew to flout you :

And if you not discern the plot ,
You have no Nose about you.

Together more they have in store ,
For which I deadly hate 'um ,

Perfumed gear to stuff each ear,
And for their cheeks *Pomatum*.

Liquorish sluts, they feast their guts
At Chuffins cost, like Princes,

Amber Plums, and Macaroons,
And costly candied Quinces.

Potato-pies supports the Rump,
Eringo strengthens Nature,

Viper wine to heat the Chine,
They'l gender with a Satyr.

Names they own are never known
Throughout their Generation,

Noblemen are kin to them,
At least by approbation :

If any dote on a Gay coat,
But mark what there is stamp't on't ,

A Stone-horse wild with Tool defil'd,
Two Goats, a Lyon Rampant.

Truth to say, Paint and Array
Makes them so highly prized,

Yet not one well of ten can tell ,

If

If ere they were baptized.
 And if not, then 'tis a blot
 Past cure of Sponge or Leather,
 And we may sans question say,
 The Devil was their Godfather.

Now to leave them, he receive them
 Whom they most confide in,
 Whom that that is, ask *Tib* or *Sis*,
 Or any whom next you ride in:
 If in sooth she speaks the truth,
 She says excuse I pray you,
 The beast you ride, where I confide,
 Will in due time convey you.

A Song.

Mistake me not,
 I am as cold as hot:
 For though thine eyes betrays my heart ore
 night,

Ere morn, ere morn, ere morning all is
 right.

Sometimes I burn,
 And then do I return,
 There's nothing so unconstant as my mind,
 I change, I change, I change even as the
 winde.

Perhaps in jest
 I said I lov'd thee best,
 But 'twas no more, than what was long be-
 fore,

I'de

I'de vow'd, I'de vow'd, I'de vow'd to twenty
more.

Then I prethee see
I give no heart to thee,
For when I ne're could keep my own one
day

What hope, what hope, what hope hadst
thou to stay?

A Song.

I Loved a Lass, alas my folly !
Was full of her coy disdain;
I courted her thus, what shall I sweet *Molly*
Do for thy dear loves obtaining ?
At length I did dally so long with my *Molly*,
That *Molly* for all her faining,
Had got such a Mountain above her Valley,
That *Molly* came home complaining.

The Invitation.

Why sit you here so dull
You lively Lads that love
The pleasure of the Plains,
And sport enchanting *Jove* ?
My merry Muse brings other News,
And time invites to go,
Fill *Nectar's* cup, the Hare is up,
We come to sing so-ko.
My Pipe is of the pure
Cane of a Winter-corn,
By force of *Cynthia's* lure

Trans-

Transform'd into a Horn.
Aurora's look hath chang'd my Crook
 Into a bended bow,
 And *Pan* shall keep my patient sheep
While here we sing so ho.

Let us be like the Swains
 That onely undergoes
 The pleasures of the Plains
 In place where *Boreas* blows,
 And every night take our delight,
 With our she-friend, and so
 Both night and day we'l sport and play,
And merrily sing So Ho.

To make much of Time.

Gather your Rose-buds whilst you may,
 Old time is still a flying,
 And that same flower that smiles to day,
 To morrow will be dying.
 The glorious Lamp of Heaven, the Sun,
 The higher he is getting,
 The sooner will his Race be run,
 And nearer to his setting.
 That Age is best which is the first,
 When youth, and blood are warmer,
 And being spent, the worst and worst
 Times still succeed the former.
 Then be not coy, but use your time,
 And while you may, go marry,
 For having lost but once your prime,
 You may for ever tarry.

The Prisoner.

When Love with unconfined wings]
Hovers within my Gates ,
And my divine *Althea* begins
To whisper at the Grates,
When I lay tangled in her hair,
And fetter'd to her eye ,
The Gods that wander in the air,
Know no such liberty.
When flowing Cups run swiftly round,
With no allaying thames,
Our careless heads with Roses round ,
Our hearts with loyal flames,
When thirsty grief in wine we steep
When Healths and Draughts go free,
Fishes that ripple in the deep
Knows no such liberty.
When like committed Linnets I
With shriller throat shall sing,
The Sweetness, Mercy, Majesty,
And Glories of my King.
When I shall sing aloud how good
He is, how great should be,
Enlarged winds that curl the floods
Know no such liberty.
Stone walls do not a Prison make,
Nor Iron bars a Cage,
Minds innocent and quiet take
That for an Hermitage,

If

If I had freedom in my love,
 And in my soul am free,
 Angels alone that soar above,
 Enjoy such Liberty.

A Song.

Learn'd shade of *Tycho Brache*, who to us
 The Stars prophetick Language didst
 impart,

And even in life their mysteries discuss,
 My Mistress has o'rethrown my strongest art
 When custom stragles from her beaten path
 Then accidents must needs uncertain be,
 For if my Mistress smile, though winter hath
 Lockt up the rivers, Summer's warm in me.

And *Flora* by the miracle reviv'd,
 Doth even at her own beauty wondering
 stand ;

(arriv'd

But should she frown, the Northern winds
 In midst of Summer, bends his frozen bands,
 Which doth to Ice my youthful blood con-
 geal,

Yet in the midst of Ice still flames my zeal.

The Lover.

I Must confess I am in love,
 Although I thought I never should :
 It is with one dropt from above,
 Whom Nature made of purer mould,
 So sweet, so fair, so all divine,
 I'de quit the world to make her mine.

Have

Have you not seen the Stars retreat,
When *Sol* salutes the Hemisphere;
So shines the Beauty called great,
When fair *Rosella* doth appear;
Were she as other women are,
I need not court her, nor despair.
But I could never bear a minde,
Willing to stoop to common faces:
Nor confidence enough could finde,
To aim at one so full of graces;
Fortune and Nature did agree,
No woman should be fit for me.
Yet when her minde is firmly set,
To lend a smile to none but me,
Then shall I all my joys forget,
And smile at *quondam* misery.
He who hath such a heavenly mate,
May think himself most fortunatè.
My dear *Rosella* make my blis,
Happy by your most sweet consent,
Then shall I think no life like this,
Which brings to me so much content,
And you shall by this bargain win,
Although you loose the Fort within.
What life so sweet as natural love,
It doth expel all worldly care,
It makes us like the gods above,
And shews us truly what we are.
Where true love reigns, there is small odds
Betwixt us mortals and the Gods.

Upon

Upon passionate Love.

NO man loves fiery passion can approve
As either yielding pleasure or pro-
motion,

I like a milde and luke-warm zeal in love,
Although I do not like it in devotion.
Besides, man need not love unless he please,
No destiny can force mans disposition,
How then can any die of that disease,
When as himself may be his own Physitian?
Some one perhaps in long Consumption
dry'd,

And after falling into love, may die,
But I dare lay my life he ne're had dy'd,
Had he been healthy at the heart as I.

Some others rather than incur the slander
Of false Apostares, may true Martyrs prove,
But I am neither *Iphis*, nor *Leander*,

I'll neither hang nor drown my self for
love.

Yet I have been a Lover by report,

And I have dy'd for Love as others do,
But prais'd be *Jove*, it was in such a sort,
That I reviv'd within an hour or two.

Thus have I lov'd, thus have I liv'd till now
And know no reason to repent me yet,
And he that any otherwise shall do,
His courage is no better than his wit.



EPIGRAMS,

New and Old.

To the Reader.

THou that read'st these, if thou commend'st them all,
Thou'st too much milk; if none, thou'st too much gall.

Another.

MY Book the World is, Verses are the men,
You find as few good here, as amongst them
On Rubinus.

Rubinus is extream in Eloquence,
For he creates rare Phrase, but never sense :

Unto his Serving-man, *alias* his Boy,
He utters speech exceeding quaint and coy,
Diminutive, and my defective slave,
My pleasures pleasure is, that I must have
My Corps Coverture, and immediately,
T'insconce my Person from frigidity.
His man believ'd all Welsh his Master spoke;
Till he rails English, *Rogue, go fetch my Cloak*
On Mambrino.

Mambrino having spent all his Estate;
Went to the wars to prove more for a
tura e; M Be

Being return'd, he speak such warlike words
No Dictionary half the like affords.

He talks of Flankers, Gabions, & Scalado's
Of Courtneys, Parapets, and Palizado's,
Retreats, and Triumphs, & of Cammisado's
Of Sallies, Half-moons, and of Ambuscado's
I to requite the fustian terms he uses,
Reply with words belonging to the Muses,
As Spondes, Dactyles, and Hexameters,
Stops, Comma's, Accents, Types, Tropes,
and Pentameters,

Madrigals, Epicediums, Elegies,
Satyrs, Iambicks, and Apostrophes,
Acrosticks, Palinades, and Anagrams,
Eglogues, Saphicks, Lyrick, Epigrams.

Thus talking, & being understood by neither
We part as wise as when we came together.

On Doctor Bond.

DOctor *Bond* to avoid all further strife,
Riding before, turn'd back to kiss his
wife, (kinde,

And was not Doctor *Bond* then wondrous
Riding before, to kiss his wife behind?

In Dolentem.

DOlen's doth shew his Purse, and tels you
this,

It is more horrid than a Pest house is;
For in a Pest-house many mortals enter,
But in his purse one Angel dares not venture

On

On Frances.

F*Ranks* flesh is free, and yet it is not free;
Strange this may seem to some how it
should be:

Franks flesh is free to any who so pleases,
Franks flesh is not free from French-
Diseases.

Besses Bravery.

B*Es's* does not onely hide her privy war^e,
But breast and neck, where coyest maids
go bare;

Yet there is one foul unbeseeming place
Uncovered left, what call you that? her face.

Of a Dwarf, Old.

A Dwarf upon a Pismires back,
Did get him up to ride,

He deem'd a tamed Elephant

He did as then bestride:

But while he did advance himself,

To hold upon his back,

He tumbled down, and had a fall,

That made his Guts cry quack.

When as the Dwarf was thus unhors'd,

Each laugh, both great and small,

Why laugh you Masters, quoth the Dwarf,

What? *Phaeton* had a fall.

On the Compter.

B*Edlam*, fate bless thee, thou want'st nought
but wit,

And having gotten that, we'r freed from it;
Bridewel, I cannot any way dispraise thee,
 For thou doest feed the poor, and jerk the
 lazie.

New-gate, I cannot much of thee complain,
 For once a month, thou freest men out of
 pain;

But from the *Compter*, goodness it self de-
 To *Bedlam*, *Bridewel*, or to *New-gate* fend us,
 For there in time, Wit, Work, or Law sets
 free;

Nothing but Money here gets liberty.

On a Prison.

A Prison is a house of care,
 A grave for men alive,
 A Touch-stone, for to try a friend,
 No place for men to thrive.

Self-Love.

WE to our selves most partial Judges
 be,

And faults in others, not our selves can see;
 Our enemies, we would have them be hal-
 ter'd,

But when we judge our selves, *The Case is*
In Cornutum.

Toms wife is sick, and therefore he doth
 run

In haste to fetch the Midwife, which being
 He runs to call the women in with speed
 To help his wife in this her extream need.

The

The Child being born, then *Tom* about doth
trot,

And never leaves till he hath Gossips got.

A *Tom*, I needs must say thou hast hard mea-
sure (pleasure.

To take such pains, when others had the
Mytus and *Mopsa*.

M*Ytus* and *Mopsa* hardly can agree,
Striving about superiority:

The Text which saith that man and wife
are one,

Was the chief Argument they stood upon,
She held they both one woman should be-
come. (one.

He held they should be man; and both but
So they contended daily, but the strife
Could not be ended, till both were one wise.

De Sanitate & Medico:

Health is a Jewel rich, which when we
buy,

Physicians value it accordingly.

On Perfumes.

They that smell least, smell best; which
intimates, (Cats.

They smell like Beasts that smell like Civer-
Of *Tyndarus*. Old.

A Wight whose Name was *Tyndar*;
would

Have kist a pretty Lass;

M 3

Her

Her nose was long, (and Tyndar he
 A flouting fellow was)
 Wherefore unto her thus he said,
 I cannot kifs you sweet,
 Your Nose stands out so far, that sure
 Our lips can never meet.
 The maiden nipt thus by the Nose,
 Straight blusht as red as fire,
 And with this gird displeased, thus
 She spake to him in Ire.
 Quoth she if that my Nose do let
 Your lips from kissing mine,
 You there may kifs me where that I
 Have neither nose nor eyne.

An old Leacher.

R Embombo stradling goes in great distress,
 As if he had the French P—— yet confess
 He will it not, nor can I think the same,
 Sith he in *France* at any time ne're came:
 Then since he never came whereas they
 grew,
 Let all men be appeas'd, the tale's untrue,
 For how should he be troubled with French
 sores,

Who never used any but English Whores:
The Fencer and Physick Doctor.

Lie thus (the Fencer cryes) thus must
 you guard,

Thus

Thus must you slip, thus point, thus pass,
thus ward;

And if you kill him Sir, this trick learn then
With this same trick you may kill twenty
men.

A Doctor standing by, cries, Fencing fool,
Both you and he to me may come to School
Thou dost but prate, my deed shall shew
my Skill, (kill.

Where thou hurst one, an hundred I do
On Epigrams.

AN Epigram that's new, sharp, neat, and
witty; (pretty
Is like a Wench that's handsome, fine yong,
Whilest they are private they are much re-
spected, (neglected.

Once common, though still good, they are
On Saint George.

SAint George 'tis writ, his cutting morglay
drew,

And with the same a burning Dragon flew;
Some say there are no Dragons, yet the story
Says That Dragons were into my mind doth

sink,

But for a maid, I know not what to think.

Conclusion of the Epigrams.

Here Muse cast Anchor for a little while
And to more mournful matter turn
thy stile.



EPITAPHS.

On a Hocus Poetus.

Here *Hocus* lies with his tricks and his
knocks, (box;
Whom Death hath made sure as a Juglers
Who many hath cozen'd by his Leiger-de-
main,
Is Presto convey'd, and here under-lain:
Thus *Hocus* is here, and here he is nor,
While Death plaid the *Hocus*, and brought
him to th' por.

On a Bald-pate.

Here lyeth *John Baker* wrapped in mold,
Who never gave penny to have his head
pol'd; (a device;
Now the Pox and the Plague light on such
That undid the Barber and starved the Lice.

Here now into this ^{Drunken} Grave a man is
thrust.
Who is by drinking drunk as dry as dust.

On Bernard.

If Heaven be pleas'd when men do cease
to sin,
And Hel be pleas'd when it a soul doth win,
If

If men be pleas'd when they have lost a
 knave, (Grave.

Then all are pleas'd; here's *Bernard* in his
On a Cobler.

Here lies an honest Cobler, whom curst
 fate (translate

Perceiving near worn out, would need;
 'Twas a good thrifty soul, and time hath bin
 He would well liquor'd wade through thick
 and thin;

But now hee's gone, 'tis all that can be said,
 Honest *John Cobler*, is here-under-laid.

On John Taylor the Water Poet.

Here lyes the Water-poet honest *John*;
 Who rowed on the streams of *Helicon*:
 Where having many Rocks and dangers
 past,

He at the Haven of Heaven arriv'd at last.

On a Man and his Wife buried together.

Readers, cease thy pace and stay,
 Hearken unto what we say;

As you are, such once were we,

As we are such shall you be.

Then provide whilst time we have,

To come Godly unto your grave.

*An ancient Epitaph on an Earl of
 Devon-shire.*

HO stay, who lies here?

I the good Earl of *Devon shire*,

M 5

And

And *Maud* my Wife that lov'd full dear,
We lived LXV. year.

What we spent, we had ;
What we gave, we have ;
What we lent, we lost.

On *John Lilburn*.

UNtimely, cause so late, and late because
To some much mischief it no sooner
was :

Is *John* departed, and is *Lilburn* gone ?
Farewel to both, to *Lilburn* and to *John* :
Yet being dead, take this advice from me,
Let them not both in one Grave buried be,
Lay *John* here, and *Lilburn* thereabout,
For if they both should meet, they would
fall out.

On *Hugh Peters*.

HEre lies the first and last edition
Of *Hugh*, the Teacher of Sedition ;
Whose fatal thread, that thread of Life,
Was cut in two by Squire *Duns* Knife :
His Jests and Drols could not him save,
To go untimely to his Grave ;
Mean time *Tyborn* felt the loss
That he was hanged at *Charing-Cross* :

On *William Summers*, King *Henry*
the Eighth's Jester.

STay Traveller, guess who lies here,
I tell thee, neither Lord nor Peer :

No Knight, no Gentleman of note;
That boasts him of his ancient Coat;
Which Herald's curiously emblazon,
For men (well skill'd therein) to gaze on;
Know then, that this was no such man,
And Ple express him as I can.

He that beneath this Tomb-stone lies;
Some call'd fool, some held him wise,
For which, who better proof can bring
Then to be favour'd by a King:
And yet again we may misdoubt him;
"A King hath always fools about him.

Is he more Ideot than the rest
Who in a guarded Coat can jest?
Or can he wisdoms honor gain,
That is all bravery, and no brain?
Since no such things, wit truly bred,
Ith' habit lies not, but i'th' head.

But whether he was Fool or Knave,
He now lies sleeping in his Grave;
Who never in his life found match,
Unless the Cardinals fool, call'd Patch:
Of whom some Courtiers, who did see
Them two alone, might say, *We three*.
And 't may be fear'd it is a phrase
That may be used stil in these days.

Well more of him what should I say:
Both fools and wise men turn to clay:
And this is all we have to trust,
That there's no difference in their dust.

Rest

Rest quiet then beneath this stone,
To whom late *Archy* was a drone.

Stultorum plena sunt omnia.

On Hobson the merry Londoner.

Here *Hobson* the merry Londoner doth
lie, (why,
And if that you would know the reason
It was because when as his Jests grew dry,
He thereupon took pet, and so did die.

On a very fat Man.

Under this same stone,
Here fast sleepeth one,
And that is not two;
Yet was without doubt
Far bigger about
Than both I and you.
His Kidneys encreast
So much, that his Waste
Was hooped all round;
But his Girdle Death cuts
And down fell his Guts,
'Bout his heels to the ground.

On a Usurer.

Here lies at least ten in the hundred,
Shackled up fast both hands and feet,
That at such as lent Money *gratis* wonder'd,
The gain of Usury was so sweet;
But thus being now of life bereaven,
'Tis a hundred to ten, he's scarce gone to
Heaven.

On a Miller.

DEath without question was as bold as
brief,

When he kill'd two in one, Miller and thief.

On a Taylor who dyed of a Stitch.

HERE Stitch the Taylor in his grave doth
lye,

Who by a Stitch did live, and by it dye.

On Death.

THe death of all men is the total sum,
The Period unto which we all must
come.

(gest,

He lives but a short life that lives the lon-
And he is weak in death, in life was stron-
gest.

(gay,

Our life's like Cobwebs be we ne're so
And death the Broom which sweeps us
all away.



R I D D L E S, or dark Propositions,
oftentimes used in Discourse.

Riddle I.

UNto the Exchange I went, some knacks
there for to buy, (certainly :
Within a Cloyster there was pent a Monster
Feet and hands it had full eight,
Four eyes clear of sight :

Four

Four years whereby to hear,
And two bodies exceeding clear.

Resolution.

It was an Exchange woman big with Child.

Riddle 2.

I went to the Wood and I got it,
I sat me down and I sought it;
I kept it still against my will,
And so by force home I brought it

Resolution.

It was a man that had a thorn in his foot.

Riddle 3.

A Beggar once exceeding poor,
A penny praid me give him,
And deeply vow'd nere to ask more;
And I nere more to give him.
Next day he beg'd again, I gave,
Yet both of us our oaths did save.

Resolv. *He gave him his Blessing.*

Riddle 4.

Beyond Sea there is an Oak, and in that
Oak's an Nest, and in that Nest an Egg,
and in that Egg there is a Yolk, which cal-
leth together all Christian folk.

Resolution.

The Oak is the Church, the nest is the Belfry, the Egg is the Bell, and the Yolk the Clapper.

Riddle 5.

In thickest Woods I hunt with Beagles ten,
After the chase; which when I do descry,
I dis-

Idispossess me of, not useful then,
And what I take not, onely that keep I.

Resolution.

One scratching his head with both his hands.

Riddle 6.

I went and I went I cannot tell whither, I
met and I met with I cannot tell who, I
had a gift given me I shall never forgo;
and yet I came a true maid home.

Resolution.

It is a Child went to be Christened.

Riddle 7.

What is that is as white as snow,
And yet as black as any Crow;
And more plyant than a wand
Tyed in a filken band.

And every day a Princes Peer,
Look on it with a mirth thats clear

Resolution.

*It is a Book tyed with a filken lace,
Whose paper is as white as snow,
Ink as black as any Crow,
And leaves more pliant than any wand.*

Riddle 8.

My Coat is green and I can p^rate
Of divers things within my grate;
In such a prison I am set
That hath more Trap-holes than a Net.

Resolution.

A Parrot in a Cage of wyre.

Riddle

Riddle 9.

There was a Bird of great renown,
 Useful in City and in Town,
 None work like unto him can do;
 He's Yellow, Black, Red, and Green,
 A very pretty Bird I ween,
 Yet he is both fierce and fell,
 I count him wise that can this tell.

Resolution.

The painful Bee.

Riddle 10.

I am called by the name of a man,
 Yet am as little as a mouse,
 When Winter comes I love to be
 With my red Target near the house.

Resolution.

A Robin Red-breast.

Riddle 11.

What part of Man may that part be,
 That is an Implement of three;
 And yet a thing of so much stead,
 No woman would without it wed;
 And by which thing, or had or lost,
 Each marriage is quite made or crost.

Resolution.

The heart of man, a Triangular figure, the beginning of Love.

Riddle 12

Two legs sat upon four legs, and eight
 legs run before; in came three legs and up-
 on

on eight legs fell, I count him wise that doth
this Riddle tell.

Resolution.

It is a Man upon a Horse, driving two sheep
before him, and a Wolf that hath lost one of his
legs, seizeth the two Sheep.

Riddle 13.

Four and twenty white Bulls sat upon a stall,
Forth came the Red-Bull, and over-lickt
them all.

Resolution.

It is ones Tongue and his Teeth.

Riddle 14.

Learning hath bred me, yet I know no letter
I have liv'd among Books, yet am never the
better;

(verse,

I have eaten up the *Muses*, yet know not a
What Student is this, I pray you rehearse?

Resolution.

A Worm bred in a Book.

Riddle 15.

It was not, it is not, nor never will be,
Hold up your hand, and you shall see.

Resolution.

It is the little finger, that was not, nor is not,
nor never will be so great as the other fingers.

Riddle 16.

All day like one thars in disgrace,
He resteth in some secret place,

And

And seldom peepeth forth his head
 Until Day light be fully fled ;
 When in the maids or Good-wives hand,
 The Gallant first had Grace to stand ;
 Whence to a hole they him apply,
 Where he will both live and die.

Resolution.

A Candle.



Poſies for Rings.

G Od did decree	In body two,
O ur unity.	In heart but you
Rings & true friends,	As I to thee,
Are without ends:	So wiſh to me.
We are agreed,	When Cupid fails,
In time to ſpeed.	Thy eye prevails.
Incomely hue,	Faithful love,
None like to you	Can ne're remove.
In thy.breast,	No force can move
My heart doth reſt.	A fixed love.
I truſt in time,	'Tis love alone
Thou wilt be mine.	Makes two but one.
The love I owe,	My fancy is
I needs muſt ſhow.	Endleſs as this.
As I affect thee,	I ſeek to be
So reſpect me.	Not thine, but thee.
My love for this,	In thee each part
Deſerves a kiſs.	Doth catch a heart,

My

My love to thee,
 Like this shall be.
 So decreed,
 And so agreed
 Where hearts agree.
 No strife can be.
 God above
 Increase our love.
 Heart and hand
 At your command.

Where this I give,
 I wish to live.
 Best election
 Is constant affection.
 Though far apart,
 Yet near in heart.
 Nothing for thee,
 Too dear can be.
 Loves delight,
 Is to unite.

As I expect, so let me finde.
 A faithful heart a constant minde.
 The sacred purpose and decree,
 Is manifest in choosing thee.

My faith is given, this Pledge doth show,
 A work from Heaven, perform'd below.

The eye findeth, the heart chooseth,
 The hand bindeth, and death looseth.

Wit, Wealth, and Beauty, all do well,
 But constant love doth far excel.

Fear God, and love thou me,
 That is all I crave of thee.

Be it my fortune, or my fault,
 Love makes me venture this assault.

ACRO.

thus requite thee in thy kinde,
 I am charg'd with anger, venting spleen,
 I cast to one Foul, one Slut, one Quear;
 I arbound in one, I did compare thee,
 Although truth known, I seemed to spare
 thee.

I digest me as you please, yet know,
 Will ne're did mean, what Wit did show.
 And though Art taught me to be bold,
 No part I lov'd in thee but Gold,
 Take this from me, pray that a fool
 Spouse thee, so thy filth may rule.
 I obtain no wise man; for thy self,
 No such will love thee, but for thy wealth.

A cross Acrostick on two cross Lovers.

Though cross in our affections, stil the flames
 Of Honor shall secure our noble Names;
 Nor shall our fate divorce our faith, or cause
 The least Mislike of Loves Diviner Laws.
 Crosses sometimes Are cures: Now let us
 prove, (Love.
 That no strength Shall Abate the power of
 Honor, wit, beauty, Riches wise men call,
 Frail fortunes Badges: In true love lies all:
 Therefore to him we yield, our Vows shal be
 Paid--- Read, and written in Eternity:
 That all may know when men grant no
 Redress.

Much Love can sweeten the unhapines.

Acro-

Acrostick on Malt.

M alt is the grain of which we make strong
 Ale,
 A le is the liquor that doth make us merry,
 L et but a Toast be put in't, 'twill not fail
 T o make the heart light, & to sing down
 derry.

Another.

M alt is the grain by which a Fox we gain,
 A le is the liquor, makes our tongues run
 quicker;
 L et these two boast, but th'honor of a toast
 T hen fit and tippie, 'twill your senses
 cripple.

Acrostick on Time.

T ime with his Sythe brings all to their last
 home, (doom.
 I n vain to plead, none can withstand his
 M onarchs by Deaths triumphant hand are
 made
 E qual ith' grave unto the Sythe & Spade.

*An Acrostick Epitaph on a virtuous
Gentlewoman.*

A skest thou Reader who it is lies here?
 N o common corps: then list & thou shalt
 hear. (stity,
 G oodness, rare meekness, zeal, pure cha-
 I nterr'd together in this ground do lie:
 B ehold her acts whilst here she made abode
 S he liv'd belov'd of men, dy'd lov'd of
 God.

Acro-

Acrostick on Death.

Death is the last end of our mortal Race ;
 Each hour we spend we thither hie apace ;
 A little time it is in life we have,

To day w' are here , to morrow in our

Grave ;

(crave,

Help us then Lord , no aid but thee we



ANAGRAMS.

TOAST.

Anagram.

A SOTT.

Exposition.

TOAST is like a Sot, or what is most
 Comparative, a Sot is like a Toast ;
 For when their Substances in liquor sink,
 Both properly are said to be in drink.

SMOCKE.

Anagram.

MOCKES.

Exposition.

Strait-smocks to whoremasters do oft prove
 Mocks ;
 Who thereupon do bann and curse Strait-
 smocks.

ROUND.

ROUND-HEADS,

Anagram.

HEAVENS ROD.

Exposition,

When Cavaliers by sin offended God,
The bloody Round-heads were made Hea-
vens Rod.

JOHN TAYLOR. *Water Poet.**Anagram.*

LOYAL IN HART.

Exposition.

And well he did deserve this Anagram,
Who was unto his end a Loyal man.

Or thus :

Well was thy Anagram Loyal in Hart,
Who from thy Loyalty did never start.

LOSTE.

Anagram.

STOLE.

Exposition.

This Anagram mysterious sence may boast,
For what is stole is found in what was losse.

JAYLER.


Anagram.

A RAYLE.

Exposition.

This doth besit the Jayler wondrous trim,
He at the Prisoners Rails, and they at him.

F A N.



FANCIES.

A Fancy upon words.

HE that's devoted to the—GLASS,
The Dice, or a Latcivious--LASS,
At his own price is made an—ASS.

He that is greedy of the---GRAPE,
On Reason doth commit a---RAPE.
And changeth habit with an—APE.

The Lover whose devotion—FLIES,
Up to the Sphere where bounty—LIES,
Takes Burning-glasses of his—EYES.

Along he to that Idol—PRAY,
His sight by Loves inflaming—RAY
Lost for ever and for—AY.

He that loves Glas without a G,
Leave out L, and that is he.

EVANK is a word of fame,
Spell it backward, it is your name.

N

These

These Lines may be read backwards
forwards, being both ways alike.

Deer Madam Reed
Deem if I meed.

Another to the same effect.

Lewd did I live, and Evil did I dwell,

Thoughts valued
Searching Love may B.

ICVB 2 yy for me.

Quia d tr fu str
os nguis irus isti de nere avit.
H Sa m Chr vul

TH

T H E
Countrey-Mans Guide ;
O R ,
A N A P P E N D I X
For the Use
Of the Countrey-man.

Containing divers necessary and
useful Rules and Instructions of
the Year, Moneths, and Days; With
other things of delight and profit.

Being brief Explanations of many
things which to an intelligible Reader
may seem ambiguous.

Calculated by Art for the Benefit
of all those which desire to under-
stand what they buy or read.



London, Printed in the Year 1672.

N. 2

Commissary-General

7 APR 1964

Of the Country - 20

has various other names, and is
often called the "Red"
the "Red" is a very common
and is often found in the

1915

Calculated by the method of least squares

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A faint, illegible impression of text from the reverse side is visible through the paper.



T H E Countrey-mans Guide.

Of a Year, what it is, with the difference betwixt the English and Gregorian Account.

A Year is that space of time wherein the Sun runs his perambulation through the twelve Signs of the Zodiack, containing 12 Solar moneths, 13 Lunar, 52 weeks, 365 days, 6 hours, and 6 minutes, which 6 hours in four years space being added together, make one day, which we commonly call *Bissextile*, or *Leap year*, and is added to the Kalendar on the 25 of *February*, making that moneth every fourth year 29 days long, which at other times is but 28. This account was thus named by *Julius Caesar*, the first Roman Emperor, who reduced the year to a better method than before, and from him it was called the *Julian Account*, yet still the six minutes remained un-numbered, which in tract of time arose to some dayes, and therefore *Gregory Pope of Rome* to make the

N 3

year

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year exactly answerable to the Suns diurnal course, casting up the days which those minutes amounted unto, placed his Festivals exactly answerable to the Suns progress, which in sixteen hundred years hath amounted to ten days, and is from him called the *Gregorian Account*, being used in all those parts beyond Sea which acknowledge the Popes Supremacy.

Qu. From whence do the twelve Moneths derive their Names?

An. January is so called from *Janus*, who was pictured with two faces, signifying the beginning or entrance of the year. *February* took its name from *Febura*. *March* from *Mars* the God of War. *April* signifieth the growth or springing of the year. *May* is the Majors, and *June* the Juniors season. *July* was so called from *Julius Caesar*. *August*, from *Augustus* the second Roman Emperor. *September* signifieth the seventh moneth, for the Romans before the time of *Julius Caesar* reckoned their moneths from *March*; so *October* signifieth the eighth, *November* the ninth, and *December* the tenth; which if you reckon from *January* the account will be otherwise.

Qu. How many days is in each moneth?

An. Thirty days hath September,

April

April June, and November,
All the rest hath thirty and one,
Except it be February alone,
But every Leap-year at that time,
February hath twenty nine.

Of the day, with several divisions thereof.

An Artificial day consists of 12 hours, a Natural Day 24 hours. The Athenians began their Day from Sun-set; but the Jews, Chaldeans, and Babylonians, from Sun-rise: The Egyptians and Romans from midnight, of whom we took pattern to count the hours from thence; the Umbrians from noon. The parts of a politick or civil day, (according to *Macrobius*) are these; The first time of the day is after midnight; the second in Latine *Gallicinium*, Cocks crow; the third *Canticinium*, the space between the first Cock and Break of day; the fourth *Diliculum*, the break or dawn of the day; the fifth *Mane*, the morning; the sixth *Meridies*, noon, or Mid-day; the seventh *Pomeridies*, the afternoon; the eighth *Serum diei*, Sun-set; the ninth *Suprema tempestas*, twy-light; tenth *Vesper*, the Evening; the eleventh *Prima Lux*, Candle time; the twelfth *Nox concubia*, bed-time; the thirteenth *Nox intempestas*, the dead time of the night.

The Jews did divide their Artificial day

N 4

into

into four Quarters, allowing to every Quarter three hours, accounting the first hour of the first Quarter at the Rising of the Sun, and the third hour of the said Quarter, they called the third hour; and the third hour of the second Quarter they called the sixth hour, which was mid-day; The third hour of the third Quarter, the ninth hour; and the second hour of the fourth Quarter, the eleventh hour; and the twelfth and last hour of the day, they call Even-tide.

The day is accounted with us for the payments of money between Sun and Sun; but for Indictments of murther, the day is accounted from midnight to midnight; and so likewise are fasting days.

The Principal Feasts and Holy-days in the whole year expounded.

Since more buy Almanacks than understand them, and are ignorant of our Festival days, for their better understanding I shall briefly yet plainly anatomize and declare the meaning of them.

Sunday, or our Lords day (*dies Dominica*) is a day dedicated by the Apostles to the more particular service and honour of Almighty God, and transfer'd from the Jewish *Saboth* to the day following, in memory that Christ our Lord rose from the dead, and

and sent down the Holy Ghost on that day; whence it is called *our Lords Day*, and *Sunday* from the old Heathen denomination of *dies Solis*, the day of the Sun, to which it was sacred; though others think it took its name from the Son of God his rising from the Grave that day, to which thus alluded Mr. Owen in his Epigrams.

*Sunday I'll call that day spight of precise,
On which the glorious Son of God did rise.*

1 *Jan.* The Circumcision of our Lord, vulgarly called *Newyears-day*, was instituted in memory of the Circumcision of our Lord on the eighth day from his Nativity, according to the prescript of the old Law (*Gen. 17. 12*) when he was named *Jesus*, as the Angel hath forerold (*Luke 1. 14*) and began to shed his Infant blood by the stony knife of Circumcision. And it is called *Newyears-day*, from the account of the old Romans, who began their year from that day.

6 *Jan.* *Twelfth-day*, or the *Epiphany* of our Lord, is a Feast Solemnized in memory and honour of Christs manifestation and apparition to the Gentiles by a miraculous blazing Star, by vertue whereof three Kings were conducted to adore him in the Manger, where they presented him as on this day, with Gold, Myrrh, and Frankincense.

cense, in testimony of his *Regality, Humanity and Divinity*. The Word *Epiphany* comes from the Greek, and signifies an apparition, and is called *Twelf-day*, because celebrated the *Twelfth-day* after Christs Nativity, exclusively.

2 Febr. *Candlemas-day*, or the *Purification of the blessed Virgin*, is a Feast in memory and honour both of the presentation of our Saviour Christ, and the Purification of the *Virgin Mary*, in the Temple of *Jerusalem* the fortieth day after her happy *Childe-birth*, performed according to the Law of *Moses*, *Levit. 12. 6*. And it is called *Purification*, from the Latine word, which signifieth to *Purifie*; not that the blessed Virgin had contracted any thing by her *Childe-birth* which needed purifying, (being the Mother of Purity it self) but because other common Mothers were by this ceremonial right, freed from the Legal Impurity of their *Childe-births*.

The four Sundays of *Septuagesima, Sexagesima, Quinquagesima*, and *Quadragesima*, were days appropriated for preparation to the devotions of Lent; and take their numeral denominations from *Quadragesima Sunday*, so called, because 'tis about the fortieth day before Easter.

Shrovetide signifies the time of *Shrift*; for in former time the people used then to confess their sins to a Priest, the better to prepare themselves for a holy observation of Lent, and worthy receiving the blessed Sacrament at Easter.

Ashwednesday is so called by the Romanists from the Ceremony they have on that day of blessing of Ashes, wherewith the Priest signifye the people with a Cross on their foreheads, saying unto them, *Memento homo quia pulvis es, & in pulverem reverteres*; Remember man that thou art dust, and to dust thou shalt be turn'd. The Ashes which they use, this day, are made of the *Palmes*, bless'd the *Palm-Sunday* before.

Lent is called in Latine *Quadragesima*, because it is a Fast of forty days in remembrance of Christs fasting forty days and forty nights in the Wilderness, which fast has been observed in England neer one thousand years, according to Sir Richard Baker in his Chronicle: and hath been continued to these days in the time of Reformation, not out of any superstitious end, but for the encrease of the fishing Trade, and preservation of the breed of young Cattle.

The Sea doth will, the Land doth wish.

For

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For sparing Flesh to feed on Fish.

Palm-sunday, was instituted in memory and honor of the triumphant entry of our Savior into *Jerusalem*, and was so called from the *Palm-Branches* which the *Hebrew Children* strewed under his feet, crying, *Hosanna to the Son of David*. Math. 21. 15.

Maundy Thursday is a Feast in memory of our Lords last Supper, when he instituted the blessed Sacrament of his precious body and blood. And it is cal'd *Maundy Thursday*, *quasi*, *Mandatum* or *Mandat Thursday*, from those words in *John* 13. 34. *Mandatum novum de vobis. &c.* I give you a new command, (or mandat) that you love one another, as I have loved you.

Good-Friday, is that memorable day on which the great and glorious work of our Redemption was consummated by our Saviour *Jesus Christ* on his bloody Cross, between two Thieves at *Jerusalem*.

25 March. *Annunciation of the blessed Virgin*, is a Feast in memory of that most happy *Embassy* brought to her from God by the Angel *Gabriel*, upon which, through her consent, and the operation of the holy Spirit, God was incarnate in her most sacred Womb.

Easter-Day (in Latine *Pascha*) is a great
Eesti-

Festival in memory and honour of our Saviours *Resurrection*, or rising from the dead on the third day after he was Crucified. *Mat. 28. 6.* and it is called Easter from *Oriens*, (the East or rising) one of the Titles of Christ. *And his name* (sayes the Prophet) *shall be called Oriens.*

Munday and *Tuesday* following are also kept holy, in memory of some of Christs first Apparitions after his Resurrection: which are commemorated on these two days, for the greater solemnity of the chief Feast.

Low Sunday called *Dominica in Albis*, is the octave of Easter day, and is so named from the white Garments, which the Catechumens or Neophytes used to wear, which they put on at their Baptisme, and solemnly put off with this day.

Holy Thursday, or Ascension day, is a Feast solemnized in memory of Christs glorious *Ascension* into Heaven the fortieth day after his Resurrection, in the sight of his Apostles and Disciples, *Acts 2. 9. 10.*

3 May. *The Invention of the Holy Cro's*, otherwise called *Holy Rood-day*, is so called from the *Invention* or finding out of the Cross on which our Saviour suffered, by *Hellen* mother to *Constantine* the Great, after it had been hid and buried by the Infidels, 180 years,

years, who erected a *Statua* of *Venus* in place of it.

Rogation Week, (which is always the next but one before *Whitsunday*) is so called from *Rogo* to ask and pray, because then *Lettanies* were wont to be used, to beg and supplicate the blessing of God upon the fruits of the earth. The Belgians call it *Cruys week*, and we in England *Gang week*, from the *Ganging* or going in procession and perambulations then used about the Parish, &c.

Whitsunday or *Pentecost* is a solemn Feast in memory and honour of the coming of the *Holy Ghost* upon the heads of the *Apostles* in tongues as it were of fire, *Acts* 2. 3. *Pentecost* in Greek signifies the *fiftieth*, it being the fiftieth after the *Resurrection*. And 'tis called *Whitsunday*, from the *Catechumens* being anciently cloathed in *White*, and admitted on the Eve of this Feast to the Sacrament of *Baptisme*. The old Saxons called it *Wied-Sunday*, i.e. holy Sunday; for *Wied* or *Wibed* signifies holy in that Language, which also may have prov'd one occasion of this name.

Trinity Sunday is the octave of *Whit Sunday*, dedicated to the honour of the blessed Trinity, to signify that the works of our Redeem-

Redemption and Sanctification, then completed, are common to all the three Persons.

Corpus Christi day (which is always the next Thursday after *Trinity Sunday*) is by the Romanists celebrated with great solemnity, they carrying on that day the Sacrament of the Altar about in Procession, the Priests and all the people expressing their highest devotions, with musick and lights, and flowers strewed along the streets and their best Tapestry upon the walls, &c.

10 Aug. *St. Laurence the Deacon*, who in the Primitive times was most cruelly broyled on a Gridiron for the faith of Christ, which Martyrdom he suffered with incomparable fortitude, in the midst of his torments thus crying out to his bloody Persecuter.

This side is toasted now enough,

Turn up O Tyrant great;

Affay whether roasted or raw,

'thou find'st the better meat.

Aug. 15. Is according to Tradition the day when the blessed *Virgin Mary* was both Soul and Body taken up into Heaven.

Sep. 8. Is in memory of her happy birth, by whom the Author of all life and safety was born into the world.

29 Sep.

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29 Sep. *St. Michael* or *Michaelmas*, is in commemoration of *St. Michael* the Arch Angel, and of all the nine Orders of holy Angels; And it is called the *Dedication of St. Michael*, from the dedicating a Church in *Rome* to him by Pope *Boniface*.

1 Nov. *All Saints* or *All-hallows*, is celebrated in commemoration of all the Saints.

2 Nov. *All Souls*, is likewise commemorated for the Souls of all the faithful departed, and these two days (*All Saints* and *All Souls*) were of so eminent observance, that no Courts were kept on those dayes in *Westminster hall*.

The four *Sundays of Advent* are those preceding *Christmas day*, and were instituted as a commemorative of our Saviours *Advent* or coming to redeem the world by his happy birth.

Christmas Day, or the *Nativity* of our Saviour *Christ*, is a most solemn Feast yearly celebrated even from the Apostles time to this day in memory of the birth of our Saviour at *Betbelem*.

28 Dec. *Holy Innocents*, is a Feast in memory of those Babes which *Herod* slew when he sought for our blessed Saviour; in which massacre it is said that a Childe of *Herods* being

being at nurse was murdered amongst the rest, which *Augustus* hearing of, he said it was better to be *Herods Hog* than his Son, because the Jews would eat no Swines flesh.

The several Feasts of the Apostles and other Saints, were instituted by the Church to honour God in his Saints, and for us to immitate their holy and godly examples.

St. *Peter* and St. *Paul* are joynd in one Solemnity; because they were principal and joynt co-operators under Christ in the conversion of the world, the first converting the Jews, the other the *Gentiles*: as also because both were martyr'd at the same place, *Rome*, and on the same day, 29 *June*.

The four *Ember weeks* (in Latine *quatuor tempora*) are times of publick prayer of fasting, partly instituted for the successful ordination of the Priests and Ministers of the Church, and partly to beg and render thanks to God for the fruits and blessings of the earth. *Ember* comes from the Greek *ἡμέρας*, i. e. *dies*, a day, others call them *Ember days*, from the ancient custome of eating nothing on those days till night, and then onely a Cake baked under the Embers or Ashes, which was called *Panem subcineritium*, *Ember bread*.

Wakes or *Countrey Feasts*, used always to be

be observed on the Sunday next after that Saints day, to whom the Parish Church was dedicated, and took its original from a Letter written by Gregory the Great to Melitus Abbot, who was sent into England with Austin the Monk, in these words. *It may therefore be permitted them (meaning the English) that on the Dedication dayes, or other solemn dayes of Martyrs, they make them Bowers above the Churches, and (refreshing themselves, and feasting together after a good religious sort) kill their Oxen now to the praise of God, and increase of Charity, which before they were wont to sacrifice to the Devil, &c.* Bedes Eccl. Hist. Chap. 30. And they were called *Wakes*, because on those feasts the people were wont to awake from sleep at the several Vigils of the Night and go to prayer, but that custom was long ago laid aside, and the Feasting part also little or nothing regarded.

Besides these, we have three other dayes by act of Parliament set apart for Religious holy Duties: viz. the fifth of November, when some bloody Papists intended to have blown up the Parliament-House with Gunpowder in the third year of the Reign of King James; the second, the 30 of January, a day of humiliation for the execrable murder of King Charles the first, And the third

the 29 of May, a day of thanksgiving for the happy Restauration of King Charles the second.

Qu. What is the observation that is commonly made on St. Pauls day being the 25 of January?

An. If Saint Pauls day be fair and clear,
It doth betoken a happy year.
But if it chance to Snow or Rain,
Then shall be dear a'l kinde of Grain.
And if that winds be aloft,
Then shall we hear of wars full oft.
And if it do thunder that day,
Great dearth shall be as wise men say.

Another Observation.

When our Lord doth lye in our Ladies
Then O England beware a clap. (Lap,

Other Short Observations for each Month
in the year.

January.

If the Sun shine the twelfth of January,
There shall be store of wind that year.

February.

If it thunder upon Shrove-Tuesday, it fore-
telleth winde, store of fruit, and plenty, the
beams being early abroad; and so much
he shineth on that day, the like he will
doe every day in Lent.

March

March.

So many Mists as there be in *March*, many hoar Frosts there will be after *Easter*.

April.

If it rain upon *Ascension* day (which mo commonly falleth in *April*) it doth betoken scarcity of all kinde of food for Cattel, but being fair it signifieth plenty.

May.

If the Sun shine upon the twenty fifth of *May*, wine shall prosper well; also in the end of *May* if Oaks begin to bear Bloffoms it doth foreshew great store of Tallow and Fruit.

June.

If it rain the twenty fourth day of *June* Hazel-nuts will not prosper.

July.

If it be fair three Sundays before *St. James's* day, Corn will be good; but weather being contrary Corn will wither.

August.

If the wind change on *Sr. Bartholemew's* day at night, the following year will not be good.

September.

So many dayes old the Moon is on *Michaels* day, so many Floods will be that winter.

October.

If Leaves now hang upon the Trees, it
tends a cold winter, or many Catter-
s.

November.

If on the tenth of November the Heavens
cloudy, it prognosticates a wet winter;
clear and dry, a sharp winter.

December.

If Christmas-day comes in the new of the
moon, it is a token of a good year; and so
ch the better, by how much it is nearer
new Moon; the contrary happeneth in
decrease.

Thus each month doth produce an observation
Which may be made useful unto the Nation;
For if that we do things but rightly weigh,
We will believe what our Forefathers say,
Who by experience knew such things to be,
And so preserv'd them for posterity.

Qu. What is that they call the Golden Num-
ber, Epact, Circle of the Sun, Dominical Let-
&c.

An. The Golden Number is the Revo-
lution of 19 years, in which time all the Lu-
nations or Aspects betwixt the Sun and
Moon return to the same place they were in
before; and is so called, either because it was
first in Golden Letters from Alexandria in
Egypt

Egypt to Rome, or for that it is written in red or Golden Letters in the Kalendar.

The Epact is the number of 11 dayes which the Solar year doth exceed the Lunar; the one consisting of 365 dayes, the other of 354, so that in every 4 years there is added a number more than 30, which being greater than the Epact can be, (for from change to change there can be but 30 days) therefore 30 being taken from that excess the remainder is the Epact for the next year.

The Epact is thus found out; multiply the Golden Number of the year by 11, the product whereof, if it be under 30, is the Epact; but if it be above 30, they divide the product by 30, and the remainder shall be the Epact.

Qu. What is the Circle of the Sun?

An. The Circle of the Sun is a Revolution of 28 years, in which time the Dominical Letters make all their several changes and is called the Solar Circle, because it comprehends all the varieties and changes that the Sunday Letter can have.

Qu. What is the meaning of the Dominical Letter?

An. The Dominical Letter is always one of these seven, A. B. C. D. E. F. G. which sheweth the Sunday Letter all the year.

But in Bissextile or Leap-year, there be two Dominical Letters, whereof the first holdeth from the beginning of *January* to *St. Mathias Eve*, and the other to the years end.

The Golden Number and the Dominical Letter change the first of *January*, and the Epact the first of *March*. *Easter day* never falleth lower than the 23 of *March*, nor higher than the 25 of *April*.

Shrove Sunday hath his range between the first of *February*, and the 7 of *March*; *Whitsunday* between the 10 of *May* and the 13 of *June*: and for a Rule for *Shrove-tide*, the Tuesday after the change of the Moon in *February* is always *Shrove Tuesday*.

Qu. *What causes the Eclipses and Full of the Moon?*

An. The Eclipse of the Moon is caused by the interposition of the Earth betwixt the Sun and her; for she being a dark body of her self, and having no light but what she borrows by reflection from the Sun, so far as the Earth interposes, so much of her is darkened. The cause of the Suns Eclipse is when the Moon passes betwixt the Sun and us, and shadows some of the body thereof from our sight, so that what part is interposed by the Moon cannot be seen by us, by reason she is a dark body, hiding the same from

from our sight. The Moon being in right opposition against the Sun, causes her to be at the full, as her increase is by drawing nearer to opposition, and her increase by departing further off.

Qu. Of what substance be the Stars, what are their motions, and what causeth blazing Stars.

An. The Stars are of the same substance with the Moon, thick, and not transparent as the Heavens, borrowing all their light from the Sun, being otherwise of themselves dark bodies, and shine as well in the day as the night, though by reason of the Suns resplendent beames, they are not obvious to our sight. And as for their motion, it is the same of the Heavens wherein they are placed.

Shooting or blazing Stars are hot fumes of a thick substance like glew, which being exhaled above in the air, and hovering aloft until it be kindled, flies like a squib through the Air, but if it mount to a higher place, and there be kindled, it turneth to a blazing Star.

A brief discourse of the natural cause of Airy Meteors; as Snow, Hail, Rain, &c.

YOU must first understand that there be four Elements, viz. Fire, Air, Water, & Earth;

Earth; the Fire is hot and dry, the Air hot and moist, the Water cold and moist, and the Earth cold and dry; These four Elements are the simples whereof all things (under the Moon) are made, compounded and mixt.

Of Rain.

Rain is a cold vapour, and earthly humour, drawn from the Earth by the vertue of the Sun and the rest of the Planets, into the middle Region of the Air, where by the extremity of cold it is thickened into the body of a Cloud, which the wind driving before it, it doth dissolve, and fall upon the Earth.

Of Snow.

Snow is ingendred of Rain, the Cloud congealing through extremity of cold, but not altogether so hard as Hail; *Pliny* writes, that the Hail sooner melts than Snow, and that Hail falls oftner in the day than the night.

Of Hail.

Hail is likewise ingendred of Rain, which by excessive cold when the Cloud dissolves, freezes the drops, and congeals into Ice, whereby great and irregular stones do sometimes fall on the Earth. *Stow* in his *Annals* reports, that in the time of King
O Henry

Henry the 8. Anno 1545. there fell in *Lancashire* Hail-stones as big as mens fists; and that which is most strange, some were of the shape of mens faces, others were fashioned like Gun-holes, &c. In the 23 year of the Reign of Queen *Elizabeth*, August 12. Anno 1581. there fell a great shower of Hail-stones which were fashioned like the Rowels of Spurs, and were two or three inches about.

Of Frost and Dew.

Dew is a thin vapour, which through the faint heat of the Suns elevating it self but a little from the Earth, presently at night descendeth again, which in the Spring-time is called *Dew*; but in the Winter by means of cold being congealed, it is called *Frost*.

Of Winde.

Wind is hot and dry fumes, drawn from the Earth by the Stars, which seeking to fly to the Sun, is by the freezing cold driven back, but from the fields fumes an other fire which carries them back again; so that thereby, together with the confluence of other exhalations rising out of the Earth, his motion is forced to be rather round than right: and the reason why he bloweth more sharply one time than another, and in some places more than others; and sometimes

not at all, is, fumes arising out of new exhalations, and out of Floods, Fenns, and Marshes, joyning with it to increase his force: the defect or dulness whereof may either allay or increase it: as also the Globe or rotundity of the Earth may be the cause of the blowing of it more in one place than in another: or Mountains, Hills, or Woods, may hinder his force from blowing in all places equal: whereas upon the Plain, and broad Sea, it bloweth with an equal force: and as for the stilness or ceasing thereof, it commeth to pass divers ways, either by frost, closing, or congealing up the pores of the earth, whence it should issue, or by the heat of the Sun, drying up fumes and vapors that should increase it, and whereof it is ingendred.

Of Earth-quakes.

Earth-quakes are caused by plenty of winde, which getting into the holes and caverns of the earth, and wanting a vent, the earth closing again, causeth the shaking or Earth-quake, which is more violent according to the quantity of winde so inclosed. *Anno 1580.* in the 22 year of *Queen Elizabeths* Reign, happened a terrible Earth-quake at *London*, and generally throughout all *England*, by violence where-

of, the great Clock-bell at *Westminster* struck against the hammer, as divers Clock-bells did both in *City* and *Countrey*: In *London* a piece of the *Temple Church* fell down.

In the late dissolved Church called the *Grey Fryers*, now called *Christ-Church*, in the Sermon time, one stone falling from the Church, killed a young man outright, and another stone so bruised a Maid, that she lived but four days after, the Man and the Maid being fellow Servants in one House: divers were bruised and run out of the Church. Some stones fell off from the Church of *St. Pauls* in *London*, and some from the Church of *St. Peters* at *Westminster*; divers Chimneys lost their tops, and Ships on the *Thames*, and on the Seas, were seen to totter: this Earth-quake did not continue above a quarter of an hour in *London*, but in divers parts in *Kent* it held them so terrible, that the people went out of their Houses, for fear they should fall on their heads.

Of the Rain-Bow.

The Rain-bow is onely the Suns reflection on a hollow Cloud, which the edge being repled, and beaten back against the Sun, from thence ariseth much variety of colours,

colours, by reason of the mixture of clouds, ayr, and fire-light together.

If two Rain bows appear at one time, they presage Rain to ensue: but if one Rain-bow, presently after Rain, it becometh fair weather.

Of Thunder and Lightning.

When hot and dry vapours mixt with moisture, is exhaled up into the middle Region, and there inclosed in the body of a Cloud, these two contraries not agreeing together, break forth with great violence; so that fire and water break out of the cloud, making a roaring noise which we call *Thunder*, and the fire *Lightning*; the Thunder is first made, but the Lightning first seen, in regard the sight is quicker than the hearing; which to prove, observe but at some distance when a man is cleaving of blocks, or a Carpenter hewing a log, and you shall see the fall of the beetle, or Ax, some little distance of time before you hear the noise of the blow.

Now of Lightnings there be many sorts: that which is dry burneth not at all, but dissipateth and disperseth its self; the moist burneth not likewise, but blasts and chang-

eth the colour; but the clear is of a strange property, for it melteth the sword and not singeth the scaberd; it draweth vessels dry without hurt to the vessels; some rich misers have had their silver melted in their bags and purses, and yet neither bag nor purse hurt, nay not so much as the wax that sealed the bag stirred. It breaketh the bones and hurteth not the flesh, and killeth the Childe in the Mothers Womb, not hurting the mother, what great cause have we to pray as it is in the Letany, *from thunder and lightening, good Lord deliver us.*

What things are not hurt with Lightning.

It entreth not past five foot into the earth; it hurteth not the Laurel-Tree, such are freed that are shadowed with the skins of Seals, or Sea-Calves; the Eagle is likewise free: *Pliny* saith, *Scythia* by reason of cold, and *Egypt* by reason of the heat, have seldom Lightning.

A Brief Description of the World, shewing what it is, and of what Parts it consisteth; together with other things well worthy of observation.

THe world may not unfidly be termed a large Theatre of the heavens and earth wherein are contained all bodies both simple and mixt. The Greeks calls it $\kappa\omicron\sigma\mu\omicron$, the Latine *Universitas*, or *Mundus*, all signifying with us the world. It consisteth of two onely parts, the one Elemental, and the other Celestial.

The Elemental part contains the four Elements, as Fire, Air, Water, Earth.

The Celestial parts contains seven several Orbs for the Planets, and one for the fixed Stars: above which is the Chrifalline Heaven, the first mover, (which once in 24 hours carries the other round about the Earth) & last of all the Emperial heaven, the habitation for Saints and Angels, with all the rest of Gods elect. Within this celestial part, not these onely are continued, but also the Elemental part it self, and whatsoever it containeth, within the midst of his concavity, by the divine providence of
O 4 God,

God, hangs his dark and gross body of the Earth, upon which we mortals live; and in respect of the glorious Heavens, we should scarce so much as fix our eyes upon it: for God hath made us not as other Creatures with a dejected countenance; but *os homini sublime dedit*, he hath given to man a lofty and an exact countenance, according to that of the Poet.

And where all Beasts look down with groveling eye,

*He gave to man looks mixt with majesty,
And bids him with expanded looks to view
the Sky.*

• Plato the most divine amongst the Heathen, affirmed, that the chief cause why men had eyes given them, was to behold the Heavens, an admired spectacle of Gods Workmanship, for though there be other ends for which we have our senses, yet without question this is one, and a main one; to consider the glorious part of Gods creation, and to search into the obtruse Mysteries thereof, for God hath made nothing in vain, he hath not made these glorious bodies only to be gazed at, but to be searched into; there being none of the humane sciences that draw us so near to God: so that *Ptolomy* not unworthily in the beginning of his *Almagest*

mageſt affirmeth; *Hanc unam ſcientiam eſſe viam ac ſemicam ad ſciendum Deum aliſſimum*: which being underſtood, *cum grano ſalis*, will not be much different from the mind of St. Paul, Rom. 1. 20. for the inviſible things of God, &c. are ſeen by the Creation of the World: In which place as all things created are underſtood, ſo eſpecially it ſhould ſeem the celeftial bodies to be intended: for theſe with their beauty, magnitude, and multitude, and with the perpetual ſtability, and wonderful variety of their invariable motions and effects, do in a marvellous manner commend the wiſdome and goodneſs of the glorious God, and do exceeding much draw us to the admiration, love, and knowledge of him; according to that excellent teſtimony of the kingly Prophet, *The Heavens declare the glory of God, and the Firmament ſheweth his handy work.* And again, *There is neither Speech nor Language but their Voice is heard among them,* Pſal. 19. 1, 2. And in Wiſd. 13. 4, 5. ſaith Solomon, *But if they were aſtoniſhed at their power and vertue, let them underſtand by them how much mightier he is that made them.* For by the beauty and greatneſs of the Creatures, proportionably the maker of them is ſeen. And from hence ſure it is that the Sideral ſcience

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is by some not unfidly call'd, *Natural Theology*. Solid Orbs and Comets to be in the sublunary Region, have been maintained by many, both elder and later; yet by the infallible observations, and unparalel'd instruments, joyned with the unwearied assiduity, and almost invaluable expence of the Tref-noble Tycho, they have been found altogether false.

*The Heavens so framed are,
That they do all declare,
Gods Glory doth excel;
The Skyes and Firmament,
Bright, clear, and permanent,
His handy work doth tell.
Day unto day doth teach,
And of the Lord do preach,
His wondrous works relating,
Night unto night doth show,
That every one might know,
His wisdom them creating,
There is no Speech nor Land,
But this doth understand,
Though it far distant lyes.
Yet doth it hear the noise,
Acknowledging the voice,
And Language of the Skyes, &c.*

Q^{II}. At what time of the year (according to the opinion of many men) was the World created?

An. That the world began in Autumn, is of late the opinion of many, both Divines and Chronologers. And yet of old the ancient Fathers (*Eusebius*, *Basil*, *Athanasius*, *Ambrose*, *Cyril of Jerusalem*, *Augustine*, *Nazianzen*, *Damascen*, *Bede*, *Isidore*, &c.) were perswaded otherwise. Yea, in a Synod holden in *Palestine* by *Theophylus* Bishop of *Cesarea*, it was agreed that the World was made in the Spring: Nor is that but a great question betwixt two furious Rabbins; for though the Rabbins (for the most part) be for Autumn; yet *R. Josua* maintains the contrary, against *Eleazer* another great Rabbi, who contends for Autumn. True it is that the year of Jubilee began alwayes at Autumn: howbeit the first month of the year was to be reckoned from the Spring, which is as *Moses* saith to the *Israelites*, *Exod* 12. 2. *This shall be to you the beginning of Months*: as if he had said, though whilst you were in *Egypt* you followed another reckoning, yet it was divers from that which ye had at the first: for *this is to you the beginning of months*, or the natural head of the year. Nor did the *Chaldeans* with whom *Abraham* lived

lived a long time, reckon otherwise. And successively since, Astrologers have accounted the revolutions of the world from the vernal Equinox, at the Suns entrance into the first scruple of *Aries*.

Translated out of Mamilus, Lib. 4.

ALl Animals that be do groveling lye,
Or in the Earth, the Water, or the Sky:
One rest, one sence, one belly like in all,
Which they communicate in general,
But man consists of soul and body linkt,
Of Councils capable, of voice distinct,
He into natural causes doth inspect,
And knows what to devise, how to direct:
Into the world he Arts and science brings
And searcheth out the hidden birth of
things:

The unplow'd earth he to his wil subdues,
And all it brings forth, he knows how to
use.

The untam'd Beasts, he doth at pleasure
bind,

He in the Seas untroden paths doth find:
He onely stands with an erected brest,
As the sole *Victor* over all the rest.

His Star-like eyes into the Stars inquire,
The Heavens themselves he scales (if he
desire)

He

He seeks out *Jove*, his thoughts will not
be ty'd,

The Stars from him in vain themselves
do hide,

He not content to look them in the faces,
Ransacks their Houses, their most secret
places.

This is the scope of mans all prying mind,
Himself he hopes amongst the Stars to
finde.

*Of the unfortunate and fatal Days
in the Year.*

THe antient Astronomers have observ'd
certain days in every month to be held
very fatal and unfortunate, in which they
accounted it ominous to begin, or under-
take any matter, which days be as follow :

January the 1, 2, 4, 5, 10, 15, 17, & 19:

February the 8, 10, and 17.

March the 15, 16, and 19.

April the 16, and 21.

May the 7, 11, and 20.

June the 4, and 7.

July the 15, and 20.

August the 19, and 20.

September the 6, and 7.

October the 5.

November the 15, and 19.

December the 6, 7, and 9:

Also

Also they will have in every change of the Moon two unfortunate days, in which they advise no man to begin any work, or undertake any journey, because it shall come to no good end. Which days be these.

In *Jan.* the 3 & 4 days of the new Moon.

In *February* 5 and 7.

In *March* 6 and 7.

In *April* 5 and 8.

In *May* 8 and 9.

In *June* 5 and 15.

In *July* 3 and 13.

In *August* 8 and 13.

In *September* 8 and 13.

In *October* 5 and 12.

In *November* 5 and 9.

In *December* 5 and 13.

Others there be which note out of the whole year six most unfortunate days above all other, wherein they advise no man to bleed, or take any drink, because the effects of the Constellation work mightily to death, and in other respects they be right unfortunate. which days be these,

January the 3.

April the 30.

July the 1.

August the 1.

October the 2.

December the 31.

Others

Others again there be which observe three dangerous Mundayes to begin any business, fall sick, or undertake any journey, viz.

First Munday in *April*, on which day *Cain* was born, and his Brother *Abel* slain.

Second Munday in *August*, on which day *Sodom* and *Gomorrhah* were destroyed.

31 of *December*, on which day *Judas* was born that betrayed *Christ*.

Likewise throughout *England*, the 28 of *December*, being *Innocents* day, is called *Childermas*, or *Cross-day*, and so is accounted every week.

Moreover there be certain unfortunate and bad days in the year, called *Dog-Days*, which be very prejudicial to mans health, they begin the 19 day of *July*, and end the 27 of *August*; the malignity of which days *Pliny* reporteth *Lib: Chap. 40.* of his *Natural History*.

Exact rules to finde out the begining and ending of the Terms, with the number of their Returns.

Hillary Term begins always the 23 of *January*, and ends *February* the 12, and hath four Returns.

Easter Term begins always on the *Wednesday*

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nesday fortnight after *Easter*; ends the Munday after *Ascension* day, and hath five Returns.

Trinity Term begins always the Fryday after *Trinity*, and ends the Wednesday fortnight after, and hath four Returns.

Michaelmas Term begins *October* the 23, and ends *November* the 28, and hath six Returns.

Note that the *Exchequer* opens 8 days before any Term begins, except *Trinity* Term before which it opens onely 4 days.

Of Weights and Measures commonly used in England.

THe most common Weight used in *England*, are *Troy* and *Avoirdupois*; by the first is weighed *Wheat*, *Bread*, *Gold*, *Silver*, &c. which *Troy-weight* contains in every pound twelve ounces, every ounce twenty penny weight, and every penny weight twenty four grains, whereby a mark weight ariseth just to eighty ounces.

By the second and more common weight of *Avoirdupois* is weighed all kinde of *Grocery* ware, *Physical* drugs, and *gross* wares, as *Rosin*, *Pitch*, *Hemp*, &c. and all *Iron*, *Copper*, *Tin*, or other metals: this weight hath

each sixteen ounces to the pound; and is divided into grains, scruples, drams, and ounces; so that one pound *Avoirdupois* contains 16 ounces, 128 drams, 384 scruples, and 7680 grains.

How Ale and Beer is measured.

These two sorts of Liquors are measured by pintes, quarts, pottles, gallons, firkins, kilderkins, and barrels; so that a barrel of Beer contains two kilderkins, four Firkins, thirty six gallons, seventy two pottles, 144 quarts, and 282 pints. A Barrel of Ale is two kilderkins, four firkins, thirty two gallons, sixty four pottles, 128 quarts, and 256 pints, so that the Barrel of Ale is less than the Barrel of Beer, by 32 pints, and 16 quarts.

The Measure of Wine, Oyl, and Honey.

A Tun of Wine is two Pipes or Butts, three Punchions, 4 Hogsheads, six Tierces, eight Barrels, fourteen Rundlets, 152 Gallons, 504 Pottles, 1008 quarts, 2016 pints: and note that one gallon of Wine contains a pound of Troy weight.

Measures

Measures of Grain.

All kind of Grain is measured by Trew weight, of which eight pounds makes a gallon, whereof are made pints, quart pottles, gallons, pecks, half Bushels, Bushels, strikes, Cornooks, quarters and Lasts. Now a Last is ten quarters, twenty Cornooks, forty strikes, eighty Bushels, 160 half Bushels, 320 pecks, 640 gallons, 1280 pottles, 2560 quarts, and 5120 pints.

Of Iron and Lead.

Iron is counted by the pound, hundred and Tun; of which a Tun is 200 or 224 pound. Lead is reckoned by the pound, hundred, and Fodder; a Fodder is nineteen hundred and a half, at a 122 to the hundred; Tin, Copper, and Latten have 112 pounds to the hundred.

Of Fish.

Ling, Cod, or Haberdine have 124 to the hundred: Herrings are counted by the hundred, thousands, and Lasts; a Last is 10000, every thousand 1200, and every

hun

hundred, 120. to the hundred.

Of Paper and Parchment.

A Bale of Paper is ten Ream, a Ream is twenty quires, and every quire twenty five sheets. A Roll of Parchment is five dozen, and a dozen twelve Skins.

Of Wool.

A Last of Wool is twelve sacks; a sack is two weys: a wey is six Tod and a half; a Tod is two stone, a stone is fourteen pound, and a cleare is half a stone; so that a Last of wool contains 312 stone, or 156 Tods.

Of Fuel.

Fuel, according to the Statute, is sized into shids, billets, faggots and coals, a shid is to be four foot long besides the carse, and according as they are marked or notcht, so is the proportion or compass set which they should be about, as if they have 1, 2, 3, 4, 5 notches, then should they be in compass to the midst 16, 23, 28, 33, or 38 inches, and so of the rest accordingly.

Billets are to be of three foot long, where-
of

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of there should be three sorts, as the single a cast, and a cast of two; the first seven inches and a half about, the next ten, and the third fourteen inches.

Faggots must be three foot long, and the band besides the knot 24 inches, and made round, for flat faggots be much less, though all of one compass about. The sack of coal contains four Bushels.

How things be numbred.

Sables, Martins, Minks, Jenits, Filchers and Greys, have four Skins in the timber. Cony, Kid, Lamb, Budge, and Cat, have five score to the hundred.

Goat-skins are fifty to the Kip; and rann'd-Calve skins twelve to the dozen. Leather is numbred by Hides, Dickers, and Lasts; a Last is twenty Dickers, and a Dicker ten Hides.

How Money is numbred in England.

The least piece of money with us is a farthing, whereof two makes a half-penny, four of them a penny, four pence makes a groat, twelve of them a shilling, five shillings a Crown, six shillings eight pence a Noble,

Two Nobles makes a Mark ; three Nobles a pound. The five shillings or Crown of silver weigheth just an ounce *Avoirdupois*.

The Measures of England.

Three barley-corns makes an inch, twelve inches a foot, three foot a yard, five yards and a half a perch, four perches in breadth and ten in length, a Rood, and four Roods make an Acre.

An English mile is 8 furlongs, 88 scores, 320 perches, 1056 paces, 408 Ells, 1560 yards, 5280 feet, 63360 inches, and 196080 barley-corns in length.

The compass of the Earth is 360 degrees, which makes 21700 Italian miles, 5400 common German miles, and 4320 miles of *Suevia*.

The Principal Rivers of England.

Thames	Dee	Humber
Severn	Ouse	Wear
Trent	Dane	Tine
Avon	Medway	Weaver
Tweed	Merry	Ifis.

Countrey Proverbs used in discourse.

Young men think old men to be fools,
but old men know young men to be
fools.

Love me and love my Hound.

Marriage and hanging go by destiny.

To day a man, to morrow a Cuckold.

He that marries a Widow and two Chil-
dren, marries three Thieves.

Fair words makes fools feign.

Hot Love is soon cold.

Make a Coward fight, and he will kill the
Devil.

Near is my Petticoat, but nearer is my
Smock.

Sorrow quits no scores.

A Ship and a Woman always trimming.

A Woman and a Glas always in danger.

Fire is a good Servant but a bad Master.

A rousing stone nere gathers moss.

To a fair day open your window.

Building and marrying of Children are two
great wasters.

Dally not with money nor women.

Too much familiarity breeds contemp

Burnt Children dread the fire, when old
fools will play with the coals.

The nearer the Church, the further from
God.

A brief

Brief Chronology of the times where-
in these famous men lived.

	Anno Mundi
T Heseus the founder of Athens	2716
Romulus the founder of Rome	3198
omer the Fathes of the Poets	3150
lon the Lawgiver to Athens	3421
ato the Philosopher	3675
Diogenes the Cynick	3684
Aristotle the Phylosopher	3686
Alexander the Great	3591
Marcus Tullius Cicero	3871
ato Utican	3890
Virgil Prince of Latine Poets	3999
	Anno Domini
Constantine the Great	306
George Castriot, vulgarly called Scanderbeg	1453
St. Augustine	401
St. Auselm Bishop of Cant.	1280
St. Bernard	1131
St. Chrysostome	401
Amberlain the Great	1403
Brasmas	1529
Martin Luther	1521
John Gutttenbergh that invented Printing	1442

F I N I S.

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